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The Freeport Journal

FRIDAY, JULY 12, 1889.

TWENTY YEARS.

From July 4, 1869 To July 4, 1889.

On July 4, 1869,—just *Twenty Years Ago*, on Thursday, July 4, 1889,—I entered upon my ministry in Freeport, as Pastor-elect. A score of years, (two full decades) in the life of a busy minister means a great deal to him, and much in many ways to the churches to which he has ministered. May I use a column of the JOURNAL—published in the midst of the dear people (such of them as are still there), to whom the first half of this ministry was given,—for the expression of some of the thoughts that fill my mind to-day, and the memories that crowd upon me, as I turn over the pages of the record of the past.

During these twenty years, in which I have been Pastor successively of three churches, I have never, I may truly say, been a single Sabbath without the charge of a congregation resting upon me. After more than ten years of service I preached my farewell sermon in Freeport, on Sabbath Nov. 16, 1879. I was installed as Pastor at Birmingham. After five and a-half years, I preached my last sermon in Birmingham, on Sabbath May 17, 1885, and three days later, on Wednesday evening, May 20, 1889. I conducted the Prayer-meeting in the Central church, Cincinnati, and entered upon my pastorate here. Thus, there has never been a break in my pastoral work.

The three pastorates has been as follows:—

FREEPORT, PA.....	10	years,	4	months.
BIRMINGHAM, PA.....	5	"	6	"
CINCINNATI, O., CEN. CH.	4	"	2	"

Total to July 4, 1889....20 " 0 "

FREEPORT—CHANGES.

The greatest changes have, of course, taken place in Freeport.

Some of the young brides and grooms whom I married in the earlier years of my ministry, such as

Mr. and Mrs. Thos. C. Nicholson,

Mr. and Mrs. Robert B. McKee,
Mr. and Mrs. Frank Kuhns,
Mr. and Mrs. Alex Anderson,
Mr. and Mrs. Jos. R. Anderson,
Dr. and Mrs. A. M. Hoover,
and many others, have children grown up now almost or altogether to young manhood or womanhood; and some of them have been separated by death. The babies and children whom I baptized from sixteen to twenty years ago, such as W. Fred Turner, Jennie, Maggie and Charlie Griffith, Mary D. McCurdy, Harry Stager, Albert D. Roesing, Burt F. McKee, William, John and Mattie Weir, B. Wilbert Harbison, Nellie Coulter, William B. and Seffie J. Hughes, Willie and Ralph Forrester, William J. Elliott, Nellie Kuhns, Charlie Bliss, Frank and William H. Alter, Mattie Bush and others, are men and women now, or else nearly so; and some of them are married.

The young gentlemen and young ladies of 20 years ago, are the mature men and matrons of to-day. The middle-aged men and women of 1869, are growing old in 1889. And the patriarchs of the beginning of my pastorate (such as Isaac Bole, Michael Moorhead, Mr. and Mrs. Wm. Hughes Benj. Harbison, Naney Hill, Mr. and Mrs. R. Coulter, Mrs. Rediek, Mr. and Mrs. Jos. Clark Mrs. Girt, Mrs. Grant, Mrs. Donahay, Peggy Stewart, Mrs. Martha Hill, Andrew Ralston, Mr. and Mrs. Middlemiss, Mr. and Mrs. McLean, Wm. Murphy, Mrs. Long, Mrs. Mary McIntyre, Mrs. Little, Mrs. Jane Harbison, James Wood, and others) are resting now in their graves.

Of the Ruling Elders who constituted the Session, 20 years ago, Samuel C. Alter only is left. The old Choir are nearly all dead, or gone. All the former Pastors, except myself have died since then. Even the old church in which we worshipped, is gone. In short, since 20 years ago to-day, there is a new Pastor, a new Session, (all but one member), a new Choir, a new church edifice, and three-fourths (or 150) of the church-members are new. One member, Rev. J. H. Shields, of St. Louis, entered the ministry.

CHANGES IN MEMBERSHIP.

Twenty years ago to-day the Freeport church numbered exactly 150 members. Those 150 members may now be divided into three almost ex-

actly equal classes :—

About 50 of them are dead.

About 50 of them have moved away.

About 50 are still in the church.

In addition to the 50, of the roll of 20 years ago, who are dead, nearly 50 more, of the 221 others who were received into the church during the next ten years are also dead. Dr. McCurdy kindly furnished me some time ago a list of the deaths since I ceased to be Pastor. I have no means of knowing all the deaths among those who *moved away*, but the whole number of deaths among these 221, (including the 32 given below, of which I have the record,) cannot be much less than 50, making 100 deaths in all among those who were members of Freeport church either at the beginning of, or sometime during my ten year's pastorate.

DEATHS OF MY MEMBERS.

No part of the record is so full of tender and tearful interest, as the "Roll of the Dead." Each name is suggestive of pleasant relationships,—some of

them of peculiarly sweet and intimate associations,—which can never be renewed until

"We shall meet beyond the river,
Where the surges cease to roll,
Where in all the bright forever,
Sorrow ne'er shall press the soul."

The list of these names, with dates of deaths as far as I have them, is given below. All of these were communicants in the Freeport church during a part, (and in some instances the whole) of the ten years of my ministry there.

The first 45 were members *when I became Pastor*, 20 years ago. Of this number, 24 died while I was pastor, all of whose funerals I conducted except those of David Stewart, Mrs. Donahay and Mrs. Grant. The other 21 have died since I left Freeport. I was not present at the funerals of any of these. The remaining portion of the list, (31 in number) from No. 46 to No. 76, were all received into the church by me, during my pastorate. Eleven of them died before I left Freeport, all of whose funerals I conducted, except Mr. Baird's; and the remaining 20 have died since I left. Of these last 20 I conducted the funerals of Miss Beckie O. Bole, Mr. Lowrey and Mrs. Dain; and was present at the funerals of Mrs. Patterson, and Mrs. Fullerton. Of the entire list I conducted the funerals of

34, and was present at two others.

In reading this list, let it be remembered that all of these 76 men and women named below (besides about 24 others who have *probably* died elsewhere, of those who *moved away*, and of whose death I have no record, making 100 in all,) were *living members* of Freeport church *while I was its Pastor*. I was the pastor of every one of them. I have talked with them all, clasped them all by the hand, and broken unto them all the bread of life. *All of them are now dead.*

ROLL OF THE DEAD.

[Members when I first went to Freeport, who died while I was there.]

1. Miss Ann Jane McKee, Sep. 14, '69
2. Isaac Bole, Nov. 30, "
3. Michael Moorhead, Jan. 5, '70
4. Mrs. Nancy J. McIntyre, Mar. 4, '71
5. John Mac Lean, Sept. 6, "
6. James Wood, Sept. 29, "
7. David J. Stewart, "
8. Miss Sarah Mahaffey, June 19, '72
9. Mrs. Elizabeth Donahay, Aug. "
10. Mrs. Jane W. Harbison, Oct. 7, "
11. Wm. Hughes, (R. Elder) Oct. 24, "
12. Mrs. Nancy Hughes, April 3, '73
13. Mrs. Allie F. Hoover, Oct. 8, "
14. Mrs. Catherine Long, Feb. 4, '74
15. Mrs. Mary A. Kiskadden, April 6, "
16. Mrs. Margaret Girt, Nov. 23, "
17. A. W. Middlemiss, Sr. April 6, '75
18. Mrs. Sarah Middlemiss, Oct. 19, "
19. Miss Nancy Hill, July 22, '76
20. Mrs. Martha Little, Oct. 8, "
21. Mrs. Martha Hill, Nov. 29, "
22. Mrs. Sarah Coulter, Nov. 1, '78
23. Hamilton W. Grant, March 13, '79
24. Mrs. Mary Grant, Aug. 19, "

[Members when I first went to Freeport, who died since I left.]

25. Mrs. Mary McIntyre, March 9, '80
26. Robert Coulter, Oct. 16, "
27. Mrs. Sarah Hoover, May 9, '81
28. Mrs. Elizabeth McLean, June 26, "
29. Miss Margaret Stewart, Nov. 19, '82
30. Mrs. Rosanna Beale, April 10, '83
31. Mrs. Lavina Bricker, June 23, "
32. Jno. L. Bricker, (R. Elder) Oct. 19, "
33. Mrs. Marg't. J. Turner, Dec. 29, "
34. Benjamin Harbison, Oct. 10, '85
35. W. D. Lowther, (R. Elder) Nov. 16, "
36. Mrs. Mary Whitesel, Feb. 25, '86
37. John W. McKee, April 10, "
38. Miss Mary Hudson, '87
39. Mrs. Jane Clark, Feb. 8, "
40. Mrs. Martha Holmes, June 10, "
41. Mrs. Nancy Dickey, June 27, "
42. Mrs. Jane Taylor, Feb. 9, '88
43. William Murphy, July 8, "

44. Mrs. Jane Law, Oct. 11, "
45. Wm. Jackson Hill, Nov. 26, "

[Members who were received and died while I was was Pastor.]

46. Mrs. Margaret Crawford, Feb. '72
47. John M. Elliott, Oct. 30, "
48. Mrs. Mary A. Long, April '73
49. Mrs. Mary Thornburg, Nov. '10, "
50. Mrs. Frances E. Hunter, Jan. 6, '75
51. James Milligan, May 3, "
52. Miss Elizabeth Lowther, April 2, '76
53. Mrs. Mary J. Anderson, July 4, "
54. Miss Mary Belle Hawk, Oct. 7, "
55. John H. Baird, July '78
56. John Harrison, Oct. 21, '79

[Members received while I was Pastor, who died since I left.]

57. Mrs. Mary McKee, June 18, '80
58. Miss Beekie O. Bole, Sept. 3, "
59. Miss Mary C. Hosey, Oct. 4, "
60. William A. Simpson, May 11, '81
61. Ebenezer M. Bingham, "
62. Mrs. Sadie E. Patterson, Apr. 23, '83
63. Robert McFarland, Oct. 20, "
64. Mrs. Jane H. Fullerton, Nov. 30, "
65. Mrs. Jennie Harrison, May 20, '84
66. Wm. Peter Briney, (killed) "
67. Washington Beale, April 6, '85
68. Harry E. Griffith, May 31, '86
69. Miss Martha K. Simpson, June 13, "
70. James A. Lowrey, March 26, "
71. Mrs. Elizabeth R. Dain, June 11, '87
72. James Gregg, (R. Elder) Meh 16, "
73. Mrs. Ida Weir Blaine, Apr. 3, '88
74. Mrs. Virginia Simpson Walley, "
75. Mrs. Kate Griffith, Aug. 8, "

SUMMARY OF FREEPORT DEATHS.

Of those on the roll, July 4, 1869,
there have died

While I was Pastor	24
Since I left	21
Others <i>probably</i> dead	5

Total 50

Of these received during my pastorate,
there have died

While I was Pastor	11
since I left	20
Others <i>probably</i> dead	19

Total 50

TOTAL DEATHS OF MY FREEPORT MEMBERS, 100

RECORD OF TWENTY YEARS.

The following items may be of interest to some, in reference to my entire Twenty Years Ministry, from July 4, 1869, to July 4, 1889. In my registers kept from day to day, and from week to week, I have all the *details* in full, of every sermon, reception, baptism, marriage, funeral, visit, etc.

In these twenty years
I have preached 2,333 sermons.
Listened to 354 other sermons.
Delivered addresses, etc., 1,600 in No.
Received into my Churches 517 mem.
Baptized 241 persons.

Conducted myself 169 funerals.
Attended (of others) 72 funerals.
Married 67 couples.
Attended (of all kinds) 6,837 meetings.
Made (pastoral and social) 8,862 visits.

In doing these and other things, I have jogged along life's pathway, over rough places and smooth, by railroad, private conveyance, street cars, and on foot, during these twenty years, nearly 99,000 miles, or an average of about *fourteen miles a day for every day in the whole twenty years*—far enough to have carried me thirty-three times across the continent, or four times around the world.

I have preached more than 2,300 sermons, and have delivered about 1,600 lectures, talks and addresses, equal in length to 800 sermons more, or, in all, the equivalent of 3,100 sermons which, if delivered *continuously* (at 35 minutes each) would require *constant speaking* for more than 1,800 hours.

I have not been absent from half a dozen sessions of Sabbath School in the 20 years, unless sick or away from home; and for years I attended *two* Sabbath Schools each Sabbath.

The total number of *communicants* connected with my three churches during my pastorates has been 945. There has been about an equal number of *others*, not church members, but belonging to the congregation as *attendants*, or in the families of church members—making, in all, about 1,900 persons to whom I have sustained directly the relation of a *Pastor* during the 20 years past.

I have, (in assisting at communions, exchanging with other pastors, during vacations, etc.) at various times preached, during the 20 years, in 155 different churches, making, (at an average of over 250 to each church, computed from actual count in large numbers of cases) a total of about *forty thousand* (40,000) *different people* to whom I have preached the gospel, at one time and another.

I have on record the names of 294 ministers, whom *I have heard* preach

or make addresses.

Let me put some of these figures in tabular form, for the sake of clearness.

RECORD FOR TWENTY YEARS.

SERMONS WHICH I HAVE ATTENDED.

Preached by me,	2,333
Preached by others	654

Total sermons attended	2,987
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ADDITIONS TO MY CHURCHES.

On examination	319
On certificate	198

Total received by me	517
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BAPTISMS BY ME.

Adults baptized	98
Infants baptized	143

Total baptisms	241
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FUNERALS CONDUCTED & ATTENDED.

Conducted by me	169
Others attended	72

Total Funerals attended by me	241
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MARRIAGE CEREMONIES.

Performed by me	67
-----------------	----

VISITS—PASTORAL, SOCIAL, &c.

Total visits made by me	8,862
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MEETINGS ATTENDED BY ME.

Meetings of all kinds	6,837
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DISTANCES TRAVELED BY ME.

Miles by Railroad	75,004
Miles by Carriage, St. Cars, &c,	17,123
Miles on Foot	6,736

Total Miles traveled	98,863
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CONTRIBUTIONS OF MY CHURCHES.

To Missionary Objects (about)	\$19,000
To Cong. Purposes	46,000

Total Contributions in 20 yrs.	65,000
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DEATHS OF MEMBERS OF MY CHURCHES

Deaths known to me	113
Other <i>probable</i> deaths	37

Total deaths of <i>Members</i> (about)	150
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MECHANICAL LABOR.

In the following figures the object is to show the actual time spent in mechanical labor, motion, speaking, &c.; in writing, traveling, attending meetings, etc. The funerals are counted in with the meetings. Eight hours, (a low estimate) is allowed for writing a full written sermon, and five hours per week for letter-writing &c. Ten hours constitute a full working day, and

there are (omitting the Sabbaths) 313 working-days in a year.

Thus we have

6,837 meetings, 1½ hrs. each, 8,556 hrs.
8,862 visits, 20 min. each, 2,954 "
98,863 miles, at 4 min. " 6,590 "
1,000 written sermons 8 hours each,
8,000 hours.
5 hours per week writing letters, &c.,
5,200 hours.

Total hours employed	31,300
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Or DAYS of ten hours each	3,130
---------------------------	-------

Or YEARS of 313 working-days.	10
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In others words, to attend the meetings, make the visits and do the traveling and writing, indicated above, (chiefly mere mechanical work or executive duties) would require constant employment without the omission of a single day or hour, continuously, *ten hours each day every working-day in the year for ten full years!* And yet all this is but *one department* of a minister's work. And I have not included in it the thousand and one calls made upon him at his home, or any of his domestic or secular engagements and duties, or other demands on his time. It is not strange that in that *other* great department of reading, study and meditation, he should have to "burn the midnight oil," and *work* while most of the world *sleeps*.

This letter is very *personal*, but everyone can readily see that it is *necessarily* so, and will therefore pardon its personal features. It is also much *longer* than I intended, but "Twentieth Anniversaries" do not occur very often in one lifetime.

With undying love for the three dear churches of Freeport, Birmingham and the Cincinnati Central, I am always most sincerely

Theirs and Yours,

JOHN J. FRANCIS.

Cincinnati, O.

The Republican.

WEDNESDAY, AUGUST 14, 1889

REUNION OF THE BOARTS FAMILY.

A family meeting of more than ordinary significance, took place at the residence of Mr. Frederick Boarts and wife near Whitesburg, Pa., on the 5th inst, at which, members of the family old and young, from far and near

were gathered to tender filial congratulation to the venerable parents whose years are now passed into the sere and yellow autumn leaf, and whose allotted span of three score and ten was filled on the pleasant occasion at which parent child, to the third and fourth generation assembled round the parental board to renew once more, it may be for the last time, the sacred ties that clasp the family circle with endeared affection and filial devotion. Mr. Frederick Boarts the subject of this regard is one of the early settlers of the county having lived in the place of his present residence for about thirty years, to which place he came from Maysville, Pa., where for a number of years he resided. He was originally of Hannabertown, the old frontier town in Westmoreland county, where his father, Isaac Boarts, took up his residence in the earlier years of the history of Westmoreland county and where his great grand father in the troublous times of Indian warfare contended in border warfare struggle for the possession of the broad and beautiful acres where now so many of his descendants dwell in peace and prosperity. The original Boarts family came to Philadelphia in 1743 from Germany and moving thence to Lancaster and Berks counties, their descendants have increased, until now their families number hundreds and are widely spread. At a reunion of the family at Greenville, about a year ago, more than 200 of the original stock and their connections were gathered on a similar occasion.

Among those gathered in this interesting assemblage, beside the venerable head of the family, Mr. Frederick Boarts, who had just attained his 70th birthday and his venerable wife were sixty-one lineal descendants and their families. Mr. Boarts has twice been joined in wedlock, and first in order of mention are children of his first marriage to Leah A. Shaffer, of near Maysville, by whom he had five children in the following order: Mary Boarts, married to M. Wilhelm, and residing near Whitesburg Pa., W. J. Boarts married to Miss Miller of near Spring Church, now residing near Whitesburg, Pa., Sarah Boarts, now deceased, married to W. S. Graham, of Whitesburg; I. N. Boarts, married to Margaret S. McKee, of near Elderton, now residents of Kittanning, Pa. and Leah Boarts deceased.

Of his second marriage to Miss S. J. Marsh, of Clarion county; D. H. Boarts, of Kittanning, married to Minnie Butler, of Minneapolis, Minn; S. G. Boarts, of Tarentum married to Jennie Davis, of near Cochran Mills, Armstrong county; A. J. Boarts of Rosston, married to Annie Davis, of near Cochrans Mills; J. A. Boarts, of Greensburg married to Louise McKee of near Elderton; S. H. Boarts, of Tarentum; Julia M. Boarts, Charles Boarts. Robert

Boarts, Calvin and Harry Boarts, and Alice and Miles Grabam, of Whitesburg, children of Sarah Graham dec'd. Harry Wagley, of Leechburg, son-in-law of Mrs. Weltbelm and two great grand children. Miss Mary McKee, Saxonburg, Pa., niece of I. N. Boarts, A. G. Butler, and wife of Kittanning, Pa., and children of the various representatives of the families, numbering in all sixty-one persons.

Mr. Boarts and his wife are in the enjoyment of the most vigorous and robust health, and entered with a zest into the joyous features of the occasion, meeting with hearty salutation each one, as they came forward with greeting and congratulation to wish them many still more added years to their useful and honored lives. They were made the recipients of a number of valuable presents that our space will not permit to mention in detail. They were tendered to the venerable couple in a neat address by Mr. I. N. Boarts, of Kittanning, and in the acceptance of the offerings of the grateful love of their children, the aged couple spoke more eloquently in looks than in language, the gratitude of their hearts in the tributes of affection. No room being sufficient to hold such an assemblage, a great dinner table forty feet long was set in the floor of the ample barn and loaded with every substantial dish and delicious delicacy of the season. After a generous appreciation had been bestowed upon the appetizing repast, the features of the reunion were resumed in a general interchange of social amenities among the various family folks, comparing notes of the past and wondering when again in the future such another meeting so full of interest and suggestion would take place. The beauty of the out-door and grace of nature was all in keeping with the pleasant occasion and contributed not a little to add of special pleasure to the anniversary, and when the evening shadows began to fall, it was with regret that friends separated from the threshold of the venerated parents and with loving salutation bade adieu to them to enter again the great thoroughfare of life, each to go his separate way, but like the golden milestone of Rome, all roads by which they go, leading back to that central point, their beloved home and ancestral hearthstone.

HISTORICAL SERMON.

Delivered in the Presbyterian Church,
Freeport, Pa.

SABBATH MORNING JULY 2, 1876.

BY REV. JOHN JUNKIN FRANCIS.

[Published by Request of the Congregation.]

"Call to remembrance the former days."

—HEBREWS x—32.

Whilst the feeling which prompted the poet to sing:

"There's no time like the old-time,
When you and I were young,
When the buds of April blossomed,
And the birds of springtime sung,"—

may sometimes be cherished until it lessens, or destroys our interest in the present, and prevents us from looking forward to the future as we should, it is, no doubt, more frequently the case that the past is too soon forgotten by us, and the impressions which are made upon our minds by passing events too soon lost, amid the cares and business of everyday life. The most startling occurrences, the most important events, the most impressive scenes fade from our memories, like summer clouds from the sky. It should not be so. The history of the past is a record of God's providences, to each one of us, and his hand should be recognized, and his agency devoutly acknowledged in it all. God speaks to us no less truly and plainly in his providence than in his word and his written works; and to be forgetful of its lessons, therefore, to be unmindful of its warnings, to bury the joys and sorrows of the past in the deep grave of oblivion, with not even a tombstone to remind us of them, is to turn a deaf ear to the very voice of God. In the olden time it was customary for men to erect substantial memorials, generally of stone, to aid in perpetuating the remembrance of God's dealings with them. And in the Scriptures we find many injunctions laid upon us to "remember the former time," to consider the way by which God hath hitherto led us; and to be not forgetful of the things which our eyes have seen. "Remember"—"remember"—was the cry which was continually sounded in the ears of the Israelites. "Remember, that thou wast a servant in Egypt." "Remember what the Lord did to Pharaoh." "Remember the day thou camest out of Egypt." "Remember what the Lord did to Miriam." "Remember what Amalek did to thee." "Remember the days of old, consider the years of many generations; ask thy Father and he will show thee; thy elders and they will tell thee." Paul thanked God upon every remembrance of his. Philippian brethren, and Peter in both his Epistles stir up the minds of those to whom he wrote, by way of remembrance. It is well

then to "remember the former things of old." It is well to think of the past. It is well to pause occasionally in the hurried race of life, and look back over the path which we have traveled, and meditate upon what has taken place in the days that are gone. In the calmer, more peaceful hour of retrospection, the lessons which God has been teaching us, may be impressed upon our minds more indelibly, than when first the events in which they were embodied, and through which they were conveyed, transpired. These lessons,—the lessons of history,—are all lessons of faith in God; all tending, if properly considered, and properly understood to confirm our faith in Him as the holy, wise, and good Being who controls the affairs of men, and preserves and governs all his creatures, and all their actions. In a spirit then of faith and of humility let us yield ourselves to the influences and the pointings of the occasion and the hour.

GENERAL CHURCH HISTORY.

Church history has always been considered as a very important and interesting branch of study. Historians have, with all diligence, collected and preserved the records of the rise and progress of the Redeemer's kingdom in the world, from the time of its establishment down to the present day. And it is a glorious thing that, with the aid of these records, we can go back to the very organization of the Church of Christ, in Jérusalem. Nay, more, back to its very beginning in the garden of Eden, and follow its course through all the centuries, watching its development from its embryonic antediluvian form, into the patriarchal church, and then into the more complete but exclusive Jewish church, and then into the glorious christian church, destined to become co-extensive with the world, and to grow and continue until it shall at last be transformed into the glorified church above.

PRESBYTERIANISM.

So also, denominational history, is full of interest, as embodying within it the history of doctrine and opinion, as well as of organized effort for the evangelization of the world. And what Presbyterian's heart does not swell with gratitude and joy, as he watches the career of his own denomination through a period of more than three hundred eventful years. Of this, time

will not permit me to speak at length, and I will, therefore, simply quote a few concise paragraphs from Dr. T. L. Cuyler, in a recent number of the New York *Evangelist*: "The Centennial year of the nation becomes a year for the scribes of Christ's commonwealth to write up her records. Presbyterianism—not ashamed of her pedigree—opens the 'Family Bible.' With a renewing chisel, she cuts out afresh, on her old granite memorial, the name of Francis M'Kemie, who organized the first American Presbytery one hundred and seventy years ago; and the name of John Rogers, the friend of Washington, and the Moderator of our first General Assembly. Presbyterianism dedicates in the largest park on our continent, a memorial to Witherspoon. She has her 'Ebenezers' in every State from Canada to the Golden Gate; on every one of them is inscribed, 'Hitherto hath the Lord helped us.' So marvelously has he helped us, that the Presbyterian is to-day the most powerful Protestant denomination in numbers, wealth and spiritual influence, on the round globe! She is larger than the Lutheran in potency, and equal to it in numbers. She rates more forces than Wesleyan Methodism, or Episcopacy, or Baptist Independency, and is fully three times as numerous as Congregationalism. From the old oaken chair of Calvin in Geneva, to the Dutch University of Leyden, and thence to Coligny, the Huguenot's tomb, and to John Knox's pulpit in Scotland; and thence to George Walker's monument in Londonderry; from Ireland across the seas, and over the United States and Canada to the mission fields of China, Syria, and South Africa, stretches the electric chord which thrill to the watchword of Presbyterianism, 'Hitherto hath GOD helped us!' We love our sister denominations none the less, because we love our dear old Mother in the blue mantle all the more. Her garments may be dyed blue, and fools may mock at the hue. But it is the same color with God's sky, and it is a fast color that never fades. What treasures of history have Presbyterian pastors been transcribing for the archives of our Historical Society, during the last thirty days! What annals will be unfolded on the first Sabbath of July! * * * American Presbyterianism rings a college bell

under Mount Lebanon! She scatters Arabic Bibles on the track of Moses, and of Mohammed! She fights Confucius in China, and Budha in Hindostan. Under one of her pulpits lie the bones of Whitefield. In her Machpelah, at Princeton, sleep Jonathan Edwards, and Davies, and the Alexanders. Her memorial stones are graven over with names of the first-born written in heaven. This is a year when no man need be ashamed to float the old blue banner over his roof-tree, or from his church-spire."

CONGREGATIONAL HISTORY.

And if the history of the whole church of Christ, or of the denomination at large, is of such interest to us, what a special personal interest should we feel in looking back over the history of the particular part of it, with which we have had to do directly. For each congregation *has* a history, and into it is woven to some extent the story of our individual lives. Its records are the records of things in which we have had a personal interest; of events which have had a direct connection with our own lives; of scenes through which we have together passed. Feeling, therefore, that the history of this particular church is of interest to every member of the church, and in compliance with the direction of the General Assembly, we will endeavor to rehearse it to-day. Owing to the meagre materials at hand from which to compile a history, this sketch will be found to consist to a large extent of pastoral reminiscences, gathered from the records and the present pastor's memory.

FIRST PREACHING.

It is not our province to give a history of the town. Other pens are at present engaged in preparing this. Suffice it to say, that one of the aged citizens of the place, (Mr. Andrew Ralston,) has informed me that when he first came to Freeport, in 1811, (about 14 years after its first settlement,) there were only six houses here, and the most of the present site was either a swamp, or covered with forest trees. In 1818 when he returned, after an absence of several years, there were twelve houses in the village. From this small beginning, the town of Freeport, Pa., situated at the junction of the Allegheny river and the Buffalo creek, twenty-eight miles northeast of

Pittsburgh, has grown to its present size, with over two thousand inhabitants, and three railroads. There are now nine Protestant churches, viz: one Presbyterian, one Methodist, one Episcopalian, one German Lutheran, one General Synod Lutheran, one General Council Lutheran, two United Presbyterian and one Baptist, besides the Roman Catholic church.

The date of the first Presbyterian preaching in Freeport was about the year 1827. In that year Rev. John Rediek, who was settled as pastor of the churches of Slatelick, and Union, made this a preaching point, and came down occasionally and preached in the grove on the other side of Buffalo creek, and also in the mill on Buffalo creek, owned by Jas. and Isaac Bole, a short distance north of town. Father Rediek continued these services at intervals, until the year 1830. This venerable servant of Christ is still lovingly remembered by many of you; and the memory of the man who first planted the standard of Presbyterianism, and for aught I know, was the first to preach the doctrines of the Cross, amid these glorious hills which encircle us, should always be held sacred in the hearts of all succeeding generations. He was born in Westmoreland county, Pa., in 1787; when a young man was severely

wounded in the limb, by the accidental discharge of a gun, while crossing the Allegheny river in a canoe; afterwards studied under Rev. Robert Johnston, and was licensed to preach by the Presbytery of Erie at Meadville, on the 20th of October, 1813. On the 28th of September, 1815, he was ordained and installed as pastor of the churches of Slatelick and Union, at Slatelick; and continued the beloved and faithful pastor of these churches until the year 1848—a period of thirty-three years. "On the 11th of July, 1850, he fell asleep in Jesus, in the seventy-third year of his age, and the thirty-seventh of his ministry. His mortal remains await the resurrection in the little graveyard attached to the Slatelick church."

After the year 1830 there was occasional preaching by the Rev. John Wilson, of the Presbytery of Allegheny, who labored in the capacity of a Presbyterian missionary. He was followed by Rev. Joseph Johnston, in the year 1832, or 1833, who was probably instrumental in the organization

of the Church. He also was engaged either as a kind of Presbyterian missionary, or as stated supply.

ORGANIZATION.

On the 3d of July, 1833, (forty-three years ago to-morrow,) the "Presbyterian Church, of Freeport," was organized by the Presbytery, of Allegheny. At that time two Ruling Elders were elected, ordained and installed, viz: William Hill and Michael Moorhead. The latter has gone to his rest since the present pastorate began. The roll of the members at the date of organization, (thirty-one in number) is fortunately preserved, and is as follows: James Bole and wife, Isaac Bole and wife, William Hill and wife, Nancy Hill, Maria Hill, Margaret Hill, Andrew Ralston and wife, James Ralston and wife, Jane Weir, Elizabeth Weir, Mary Weir, Mary Woods, James M'Call and wife, Mary Murray, Elizabeth Roeny, Margaret Stewart, William Laughery and wife, Margaret Girt, Betsy Girt, Mary Girt, James Bole, Mary Ann Bole, Michael Moorhead and wife. Nine of these original members are still living, and six of them are at present members of this church, viz: Nancy Hill, Margaret Hill, Margaret Stewart, Mary Weir, (Mrs. Callen,) Mary Ann Bole, (Mrs. J. W. M'Kee,) and Elizabeth Girt. For some time after the organization Mr. Johnston continued to labor here at intervals. Mr. Johnston was a native of Ireland, a member of the Presbytery of Belfast, and a brother-in-law of the late Rev. Dr. Cooke, of illustrious memory. His labors here and at Tarentum covered a period of a little over a year. Shortly after leaving this field of labor, he left the Presbyterian church, attached himself to the Associate Reformed church, and having labored in connection with that denomination, for a brief period returned to Canada, (whence he had a short time before migrated to the United States,) took Asiatic Cholera, and died.

REV. SAMUEL CALDWELL'S PASTORATE.

Sometime during the summer or early fall of 1834, Mr. Johnston introduced to the congregation, Rev. Sam'l Caldwell, who was also a native of Ireland, and for whom a call was soon afterwards made out, and on the 8th day of October, 1834, Rev. Mr. Caldwell was ordained and installed as Pastor of the united churches of Freeport, Tar-

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entum, and Bull Creek, preaching one-third of the time at each place. In 1836, Mr. Caldwell relinquished the charge of Bull Creek church, and divided his time between Freeport and Tarentum. This arrangement continued until the year 1843, when he ceased to preach at Tarentum, and labored during the remainder of his pastorate here, at Freeport and Leechburgh, and afterwards at Freeport and Brady's Bend—Freeport having three-fourths of his time. In 1836, the showers of heavenly grace descended upon the young organization, and at one communion these were added to the church, twenty-six on profession of their faith, and nine on certificate, making thirty-five in all.

The minutes of session, as preserved, begin on the 12th of May, 1843. In addition to the original Elders, the following names of Ruling Elders appear during this Pastorate, viz: Jameson Hendricks, J. Noble Nesbit and Archie Robinson, of whose ordination no record is made. James M'Call, first mentioned May 12th, 1843. Joseph A. Barton, and Dr. D. M. Boreland first mentioned April 8th, 1844. James Hill, John Woods, Esq., and William Hughes, first mentioned, April 15th, 1844. On September 9th, 1843, the records contain a copy of a series of twenty-four resolutions, covering thirteen pages of the minutes of session, denouncing the organization of a certain Bible class among the members of the church, without the authority of the session. These resolutions were doubtless the cause of considerable excitement at the time, judging from the records.

In the Spring of 1845, Rev. Mr. Caldwell took his departure for Ireland on a visit to his native land. He was absent about one year, when at his request, and with the concurrence of the congregation, the Presbytery of Allegheny dissolved the pastoral relation, and the first pastorate of nearly twelve years ended. Mr. Caldwell is still living, and is a member of the Presbytery of Philadelphia. He occasionally visits the field of his early labors in the ministry, and last fall preached to us.

VACANCY FROM 1846 TO 1849.

On the 21st of November, 1845, during the Pastor's absence, and the 21st of August, 1846, the name of Rev. Mr. Smith appears on the minutes as

Moderator of Session. After Mr. Caldwell ceased to be pastor, Rev. John K. Cornyn supplied the pulpit for a short time by appointment of Presbytery, having his headquarters at the Western Theological Seminary, Allegheny, which he considered his home. Mr. Cornyn was born in Cumberland county, Pa., in 1815, was licensed in 1845: labored in the Presbytery of Erie for several years, and afterwards moved to Troy, Pa., where he died of consumption on the 22d of December, 1853. He was followed by Rev. D. D. M'Kee, who, for nearly two years labored as stated supply. His name first appears as Moderator of the Session. September 26th, 1846, and the last time November 5th 1847. During the year 1848 there are no records of session.

PASTORATE OF REV. WM. F. KEAN.

During the year 1848, Rev. Wm. F. Kean, a native of Westmoreland county, who was then about completing his studies at the Western Theological Seminary, began preaching as a supply in Freeport. Sometime during the following year he received a call to the churches of Freeport and Slatelick, which he accepted, and in September, 1849, he was ordained and installed as pastor of these two churches, giving half his time to each. On the 27th of March, 1852, Dr. Samuel T. Redick and Arthur Kiskadden were ordained and installed as Ruling Elders. In the year 1858, this church, under the ministrations of Mr. Kean, shared in the glorious revival which swept over the land, twenty-three being added to the church during that year on profession of their faith, and nineteen on certificate, making a total of forty-two. On the 8th of April, 1859, the following persons were ordained and installed as Ruling Elders, viz: Dr. William P. M'Culloch, Samuel Sloan, Thomas King, John M. Orr, and Alfred D. Weir.

On the 10th of October, 1863, the session was still further strengthened by the installation as Ruling Elders of Samuel Kennedy and John H. Baird, and the ordination and installation of Samuel C. Alter, and on the 8th of May, 1868, by the ordination and installation of James Shields. Between the years 1860 and 1866 several important judicial cases engaged the attention of the session, full accounts

of which are recorded in the minutes.

On the 10th of June, 1864, Mr. Kean was called to Freeport for the whole of his time, and the pastoral relation between him and the church of Slatelick accordingly dissolved. After nineteen years of faithful ministry, in the spring of 1868 he resigned the pastoral charge of Freeport, from which he was released by the Presbytery of Allegheny. For about a year after leaving Freeport Mr. Kean labored in Columbus city, Iowa, after which he took an extended tour through Europe, Egypt, and the Holy Land. Returning from this trip he was called to the church of Braddocks, Pa., of which he is at present pastor. It is still our pleasure occasionally to greet him in his old field of labor.

VACANCY OF 1868-9.

Early in the fall of 1868, after having been supplied temporarily, a call was made out by the congregation for the services of Rev. S. Miller Davis, (afterwards pastor for five years of the church of Latrobe, Pa., and now of the church of Wellsville, Ohio,) then a student at the Western Theological Seminary, which remained unanswered during the winter. During this time communion services were held by Rev. S. H. Holliday, Rev. J. Logan Sample, and Rev. S. A. Hughes.

PASTORATE OF REV. JOHN J. FRANCIS.

This brings us down to the time of the formation of the present pastoral relation. The circumstances which led to it were entirely providential, that is it was without any seeking, either on my part or yours. During the winter of 1868-9, Mr. Davis, who was my class-mate, supplied the pulpit, either preaching himself or sending others in his place. In the Spring of 1869, he requested me several times to come and fill an appointment for him. For a time I refused to do so, but finally consented to come. An attack of sickness prevented me from filling the appointment. Had I come at that time I would probably never have been here again. Mr. Davis again requested me to come, and on the 4th of April, 1869, I came and preached morning and evening in this church. On that day, much to the surprise of the congregation, as well as of myself, a letter was read from Mr. Davis declining the call. The church being thus left without supplies, the session asked me to

preach again on the 18th of April, which I did, and also on the 20th of June. On the 3d of July at a meeting of the congregation, an informal election of a pastor was held; and a week later, on the 10th of July, a regular meeting was held, and a call made out for the services of the present pastor for the whole of his time. This call was moderated by Rev. Josiah M'Pherrin, and signed by the members who were present. Of the names that are subscribed to it, many, alas, are now written no more on earth. The hands of the writers are mouldering in the dust. This call was accepted, the pastoral year to begin with the first Sabbath of July, just seven years ago to-day. On the 22d of October, 1869, the present pastor, at a meeting of the Presbytery, of Allegheny, in this church, was ordained and installed. Rev. S. H. Holliday, of Brady's Bend, preached the ordination sermon. Rev. Prof. W. I. Brugh, of Butler, presided, and offered the ordaining prayer, Rev. S. A. Hughes, of Centre, delivered the charge to the pastor, and Rev. Wm. Patton, of Harrisville, the charge to the congregation. The members of session at this time were William Hughes, Alfred D. Weir and Samuel C. Alter, and with these three men as the spiritual officers of the church, and as his counsellors in whom he felt he could fully trust, the young pastor entered upon his work. And now on the swift wings of time, seven years have flown away,—seven years of mingled joy and sorrow, of mingled pleasure and pain. To recount the experiences even of these seven years, (of which I will speak more fully, as they are fresh in our minds,) is not within the power of man. Some of the memories which throng upon us to-day are too sacred to be shared. Some of the records of these years are written only in the inner tablets of your hearts and mine,—buried deep in the secret chambers of our souls. Of others we may speak. The session of our church has changed. On the 10th of April, 1870, John L. Bricker and Robert A. Kiskadden, having been previously elected to the office of Ruling Elder, were ordained and installed. Dr. Robert L. M'Curdy having also at the same time been elected to the same office, and being already an ordained Ruling Elder, was duly installed. John S. Hughes, who was at the same time elected, to

the regret of both pastor and congregation declined. On the 24th of October, 1872, William Hughes, the senior member of session, a faithful officer in the church of Christ for twenty-eight years, entered into the heavenly rest.

STATISTICS.

The following is a table of admissions, since the time when the records begin :

Year.	No. Rec'd on Ex'n.	No. Rec'd on Cert.	Total No. Rec'd.
1843	9	10	19
1844	3	1	4
1845	2	8	10
1846	2	2	4
1847	10	11	21
1848	0	0	0
1849	4	5	9
1850	1	10	11
1851	1	9	10
1852	7	2	9
1853	2	10	12
1854	0	7	7
1855	9	2	11
1856	8	5	13
1857	3	13	16
1858	23	19	42
1859	5	16	21
1860	4	27	31
1861	6	10	16
1862	15	2	17
1863	6	3	9
1864	3	12	15
1865	3	7	10
1866	3	17	20
1867	4	10	14
1868	7	9	16
1869	8	7	15
1870	12	16	28
1871	23	17	40
1872	4	8	12
1873	11	8	19
1874	7	19	26
1875	9	8	17
1876 (thus far)	23	5	28
Total,	242	321	561

At the commencement of the present pastorate, the roll of the Church contained 150 names. Since then there have been added to the Church upon profession of their faith in Jesus Christ, ninety-two persons; and on certificate, eighty-two; making in all, one hundred and seventy-four additions—an average of twenty-five each year. Had these all continued the number now would have been 324. But time has made its changes. The hand of death has been laid upon 23 of our members, and they are with us no more. Seventy-six have been dismissed to other churches, three of whom were received back, leaving the membership at present 222. The largest additions were received during the years 1871 and 1876. During the

seven years 65 infants have been baptized, and 23 adults—in all 88 baptisms. Twenty-nine marriage ceremonies have been performed, and sixty-four funeral services conducted, besides many others attended. The Sabbath School has more than doubled itself during the seven years. Whilst giving these statistics a few others from the Pastor's private record may not be uninteresting. In the past seven years there have been 364 weeks. During these 364 weeks there has been preaching in this church 428 days—an average of one day's preaching every week, and sixty-four days besides. During the same time the Pastor (as gathered from his diary) has traveled, in the discharge of pastoral and other duties, about 21000 miles; has made about 2000 visits; has preached at home and elsewhere 747 times—an average of 107 sermons a year, or more than two a week; has attended about 1100 preaching services—an average of three a week; and has attended of public meetings of various kinds about 2300.

The contributions of our church to the Boards of the Church, those great channels through which we have the opportunity of doing good to others, have been encouraging. We have never missed a collection for any of the eight Boards. The total of these contributions during the seven years is as follows, viz :

Home Missions,	\$ 598
Foreign Missions,	910
Education,	426
Publication,	168
Church Erection,	273
Relief Fund,	231
Freedmen,	122
Sustentation,	119

Total, \$ 2841

To other objects chiefly at home the contributions have been \$13397—making in all, to all objects, in seven years, \$16241.

PASTORAL AND PERSONAL REMINISCENCES.

But let us pass on from these statistics. They may be interesting or not; according as we view them. But statistics cannot tell of the feelings of the heart. Statistics cannot tell of the joy that has throbbed in the breast, or the sorrow that has weighed upon the soul. There have been scenes through which we have passed which cannot be described; experiences which cannot be written down. It is true that these

statistics suggest many of them. Each item has its associations. When we speak of these marriages how our thoughts revert to the happy gatherings, when the marriage bells were ringing, and happy hearts were beating to the music of love. When we speak of baptisms, with what pleasant emotions do we recall the days when fond parents, rejoicing in the wonderful, holy joy of fatherhood and motherhood, brought their God-given little ones here to dedicate them in the name of the Father, and the Son, and the Holy Ghost, to the Blessed Saviour. When we speak of the admission of members to the Church, how blessed, how glorious the memories of the times when on our sweet communion days, in the peaceful light of the holy Sabbath, these dear ones, your husbands, your wives, your brothers, your sisters, your sons and daughters, drawn by the cords of a divine love, with hearts swelling with a new-found joy, standing here, declared their faith in the Lord Jesus Christ, and were welcomed to the fellowship of his people here. When we speak of visits, how fragrant the memories of sweet intercourse with each other in the christian home, around the fireside, as hand grasped hand in a friendship deep and strong. When we speak of the deaths—ah! how the tears start to our eyes; how the heart-strings quiver and bleed; how we recall the pale faces in the narrow coffins, and the closed eyes, which can never again on earth look upon us. Perhaps these death scenes are the most vivid of all the scenes which memory recalls to-day.

DEATH-ROLL.

As we follow down the roll of the church, we find every here and there written opposite some name the solemn word "Dead," and at once the circumstances of their departure rise up fresh in our minds. Scarcely had I come among you, or learned even to know you, when the ravages of the destroyer began. The blighting fever seized upon the form of one of our number, young in years, and before we had time to realize what was coming, the work was done, and on the 14th of September, 1869, the soul of Jennie A. McKee passed through the portals into the heavenly city;—the first death during the present pastorate. She was 25 years of age. Only five days more, and Robert Painter, at the age of 14 years, was numbered among the dead—

killed by being thrown from a horse. Slowly another was approaching the great change, one of the original members of this church, an aged patriarch, and quietly and peacefully, at the age of 81 years, on the 30th of November, 1869, Isaac Bole passed away. A few weeks later, and through the blinding snow storm, I went down to the bedside of another dying patriarch—another of the original members, and one of the first elders of the church—and on the 5th of January, 1870, Michael Moorhead was dead. On the 23d of March, 1870, I was called to attend the funeral of Mrs. Elizabeth Donahey, aged 31; not connected with this congregation. On March 27th, 1870, I attended the funeral of William Simmons, a child of six months; and on the following day the funeral of Hezekiah Vantine, aged 42; neither of whom were connected with this congregation; and on the 3d of April, 1870, the funeral of Mrs. Jane Adams, aged 70; a member of the M. E. Church. Thomas Harrison was the next to go, at the age of 72 years; and on the 30th of April, 1870, he was carried from this house to the city of tombs. During the same summer I attended the funerals of a child of Joseph Donahey, aged four months; of Mr. Ashbaugh, who died out west, in middle-age; and of a child of Mr. Bole's, at Natrona, aged seven years. On the 23d of October, 1870, James Wilkins, the father of Mrs. Simpson, at the full age of 81, was gathered to his people, ripe for heaven. And then the angel of death came among the little ones again, and took one of the tender lambs of the flock to the green fields above. After only a few days sickness, in his fourth year, Eddie Law died, on the 17th of November, 1870. The next one was in the prime of life. Well do I remember when suddenly summoned to her side, I stood on the 4th of March, 1871, by the death bed of Mrs. Nancy J. McIntyre, where, burning with the malignant scarlet fever, and unconscious of our presence, the sufferer lay, and from which, as the evening drew on, she went up to the courts of glory, after 37 years on earth. On the 5th of June, 1871, I attended the funeral of Henry Traby, who died at Natrona, aged 31 years. Again the ranks of the hoary-haired pilgrims were visited, and another of the fathers left us. On the 6th of September, 1871, John Mackean, a

member of this church, during nearly the whole period of its existence, at the ripe age of 83 years, entered into rest. On the 25th of the same month Charlotte Turner, aged 65, for several years totally blind, suddenly exchanged this world of darkness for a world of light, where the blind see, and where there is no night. Some of you will remember a feeble old man, who sat to the left of the pulpit in church—James Wood. He was the next. After a lingering illness he passed beyond the reach of disease and suffering on the 29th of September, 1871, at the age of 73 years. On the 3d of October, 1871, I attended the funeral of George Eppler, an infant of two weeks; and on the 21st of the same month the funeral of Augusta Wolff, a child of two years. On the 18th of November, 1871, David J. Stewart, the photographer, a member of this church, died of consumption, in Clarion county. Several months passed by and the dread diphtheria fastened upon another of our number; and after gasping for breath for a few years Mrs. Margaret Crawford sunk into her last sleep, on the evening of February 21st, 1872, aged 31 years. Two weeks afterwards, on the 6th of March, I was told that little Emma Morrow, only four years old, had been taken suddenly sick. I went immediately to see her, and found her in the unconsciousness of brain fever, and in less than two hours closed the lids over the eyes that would see no more in *this* world, but which saw wondrous things of beauty above. Just two weeks more and another lamb, but two years old, was taken; and on the 21st of March, Charlie Anderson was singing among the angels. These were the first fruits of a harvest of death among the children. On the 30th, inst., I attended the funeral of Emma Schlitter, an infant who died of scarlet fever. April 18th, Minneta Bowser, died of scarlet fever, aged five years; and April 24th her brother, John Herbert Bowser, aged three years, of the same disease. May 14th, 1872, I attended the funeral of Sarah Ivy Thornburgh, six years old; another victim of scarlet fever. On the 29th of May, 1872, Josephine Anderson ended her young life, in its sixteenth year. And then death turned his shafts again to the aged, and on the 20th of June, 1872, Sarah Mahaffey, for many years a

member of our church, at the full age of three score and ten, was gathered home. An infant child of Mr. McClellan was buried July 21st. Mrs. Elizabeth Donahey lived on in the sweet hope, and the strong faith which beautified her old age, until she had about reached her eightieth year, when in August, 1872, she sunk to rest. Mrs. Jane W. Harbison, also an aged member of our church, after bearing the heavy burden of infirmity until her seventy-sixth year, was relieved on the 7th of October, 1872. On the 24th of October, William Hughes, for twenty-eight years a Ruling Elder in this church, after great and protracted suffering died at the age of seventy-one years. One of his nearest neighbors, even then at the point of death was the first to follow him to the house appointed for all living; and only three days afterwards, Joseph Clark, at the age of seventy-five years, sunk quietly into the arms of death. And while these older ones were going up on the hill, another in the prime of his manhood had all the summer long been drawing near to the end of his journey, and three days after Joseph Clark's death, John M. Elliott breathed his last, dying in the faith at the age of thirty-six. On the 29th of November, I accompanied the remains of Susan Hoak, aged forty-six, to the grave. The next to go was one whose memory is fragrant with the perfume of a long life of kindly christian words and acts; the life companion of him, who, as you have heard, was the first Presbyterian minister who preached in Freeport. Old and full of years, five years beyond her four-score, Mrs. Elizabeth Redick went home, on the 11th of January, 1873. On the 9th of March, 1873, I conducted the funeral services of Mrs. Mary Jane Sarver, aged about thirty-five. One who had been an invalid for many years, yet whose christian patience and faith brightened her days of feebleness was the next. Mrs. Nancy Hughes quietly passed away on the 3d of April, 1873; aged seventy-three years. The next was a sudden stroke. Whilst I was sitting here, in the pulpit, on Sabbath evening, April 27th, word was brought to me that Mrs. Mary A. Long was dying. In a few hours she had gone to the better land; aged about thirty-five. On the 10th of May, Mary Smith, who, as you will remember came to town a stranger, and

was here attacked with brain fever; died at the age of sixteen. Mrs. Allie F. Hoover, one of our former and beloved members, was brought from her home in Parker City, and with many tears was buried on the 10th of October, 1873; aged twenty-eight years. On the 11th of November, Mrs. Mary Thornburgh died at the age of seventy years. The next one to leave us was Mrs. Catharine Long, who, with her children, and grand children around her, entered the pearly gates in the early morning of February 4th, 1874, at the age of seventy-eight years. None who were in her house on the night of her departure will soon forget the midnight songs in the chamber of death. On the 19th of February I attended the funeral of Herbert Stevick, aged nine years. That same day I was summoned to the death bed of Maggie Law, in Allegheny City. Before I reached the house she had winged her flight to the home above. She was nine years old. A few days afterwards William Thornburgh, a child of one year, was brought from Allegheny to be buried. The next sad

scene was that which witnessed the close of the earthly, and the beginning of the heavenly life of Mrs. Mary A. Kiskadden, who, on the 7th of April, 1874, was taken up higher at the age of thirty-seven years. On the 10th of June, Mrs. Barbara Smith, whilst on a visit, died suddenly of heart disease, at R. J. Law's. On the 19th of October it was my sad duty to preach at Delaware, Ohio, the funeral sermon of Rev. Chester H. Perkins, who, twenty-five years ago, was a member of this church, and for twenty years had been a minister of the Gospel. He was stricken down with scarcely a moment's warning with heart disease. On the 23d of October, 1874, little Katie Klingensmith, at the age of two years, was taken to a better world. Just one month later, on the 23d of November, 1874, Mrs. Margaret Girt, at the remarkable age of ninety years, left the long familiar scenes of this world to behold the glories of the next. She was one of the original members of this church. On my way home from Mrs. Girt's funeral of November 25th, I stopped in to see little Grace Roesing, who was sick with scarlet fever. I had only a few minutes to wait until the sweet child was gathered in the arms of him, who carries the lambs in

his bosom. Grace was six years old. And even then death had marked another for his own, and Mrs. Frances E. Hunter departed this life, trusting in Christ, on the 6th of January, 1875; aged thirty-one years. February 4th, 1875, I attended the funeral of Mrs. P. K. Bowman in Kittanning, the Pastor, Rev. T. D. Ewing, being sick. On the 21st of February, I conducted the funeral services of Mrs. Hetty Craig, a member of the M. E. Church. The next death was a heavy stroke, both to pastor and congregation. I was lying sick in bed when the word was brought me, that Andrew W. Middlemiss, Sr., was dead. I doubt whether the passing years will ever entirely dispel the sadness which that message gave me. It was on the 6th of April, 1875, that God took this beloved disciple to himself, at the age of seventy-five years. James Milligan, also an aged member of the church, was the next, dying at Mr. Casterline's, on the 4th of May. On the 9th I conducted the funeral services of Clarence Thurston; aged one year. And on the 10th of the funeral of Mrs. Rebecca Weir, who died of heart disease, at the age of fifty-seven. On the 7th of July, dear little Blanche Karns was taken away, dying, after two or three weeks illness of an affection of the brain. On the 19th of July, 1875, I attended the funeral of James Patton, who died at Schenley, at the age of sixty-five. On October 20th, 1875, I conducted the services at the funeral of Estella Duff, a young child. The first born child of Jesse and Mary Cornelius, Earle Redick, died at its grand uncle's on November 15th, 1875; aged six months. One of the loveliest christian women whose friendship it has ever been my pleasure to enjoy, was the next in order to follow. On the 19th of October, 1875, Mrs. Sarah Middlemiss following soon after her husband, was taken home, in the sixty-ninth year of her age. The last death was Miss Elizabeth Lowther, who died in the early morning of April 3d, 1876, in the hope of eternal life. Of these sixty-eight, nineteen were over seventy years of age, and twenty-two under ten; whilst twenty of the remainder were in the very prime of manhood and womanhood. Let us heed the voice that speaks to us to-day from these more than three-score graves of the old and young.

CHURCH PROPERTY.

I may here say a word with reference to the church property. About the time of the organization, or perhaps before it, Mr. Todd set apart a piece of ground, near where the school house now stands, to be used as a grave-yard; and shortly afterwards James Armstrong deeded a lot just across the street from this old grave-yard, on Fourth street, to the Presbyterians, Seceders and Episcopalians, on which to erect a church building. On this lot, chiefly through the efforts of James Bole, James Milligan and 'Squire Wm. Gibson, the first house of worship, a frame building, was erected by the three denominations. The Presbyterians afterwards became the sole owners by purchasing the interest of the Seceders and Episcopalians. This house was still standing 4 or 5 years ago, but is now torn down. In 1849 the site of the present property was purchased from John Kennedy, and in 1850 the present brick House of Worship was erected, which has been in constant use ever since. In 1869 it was thoroughly repaired, and again last spring was repapered and otherwise improved.

CONCLUSION.

And now I must close this imperfect sketch. The history of the by-gone years is written. It is with God. The past cannot be recalled, but ere we bid it good-bye, we may well ask ourselves, how have we improved its opportunities? Are we getting any nearer to Christ as the days, and months, and years glide by? Are we making any advancement in the divine life? Is our faith growing stronger? Is our knowledge increasing? These, and questions like them, we may well ponder in our hearts to-day. In the past, harmony and christian love have, I think, prevailed to a remarkable extent; may the record of the future be the same. We look into each others faces to-day, only for a little while. In a few years all who are present here will have followed in the track of the slumbering hosts of the dead. As the future opens up before us, we can see, as in the past, one after another falling by the wayside, dying and passing away. We stand to-day at the close of a memorable hundred years. When another century has rolled by, not one of us will be living on the earth.

"We all within our graves shall sleep.
A hundred years to come;
No living soul for us will weep,
A hundred years to come;
But others then our streets will fill,
And other men our lands will till,
While other birds will sing as gay,—
As bright the sun shine as to-day,—
A hundred years to come."

God grant that as he calls us one by one, away from earth, he may only call us one by one home to glory. Trusting in the dear Redeemer, let us then firmly clasp each other by the hand to-day, and press on together for the glorious prize.

One moment before we close, to the great thought of the occasion. Day after to-morrow, all over this great land of ours, the fires of patriotism will be kindled anew on every hill and mountain-top; and in every city, and village, and hamlet, a free and happy people will celebrate with an enthusiasm, such as, perhaps, the world has never seen—the one hundredth anniversary of their national independence. Day after to-morrow the new Liberty bell, in the historic tower of Independence Hall, catching up the glad message of the old, across the receding billows of a hundred years, will, with its jubilant brazen tongue, "Proclaim liberty throughout all the land, unto all the inhabitants thereof." On the evening of July 3d, 1776, John Adams, anticipating the morrow's event, and with almost a prophetic vision of the future, thus wrote: "This will be a memorable epoch in the history of America. I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance by solemn acts of devotion to Almighty God." A memorable epoch in our history that act of the Continental Congress certainly was. The Declaration of Independence was the signal of a material growth unparalleled in the world's history. "The territorial band of the thirteen colonies, a hundred miles in breadth, by nine hundred in length, now stretches from the northern lakes to Mexico; from the ice-bergs of Behring's Straits to the tropical Carribean, and from the Atlantic Ocean to the Pacific. The disputed sceptre of the new-born nation claimed dominion over eight hundred thousand square miles of earth. The nation of a hundred years has indispu-

ted sway over three and a half millions of square miles. Of this domain there is a vast empire still unreclaimed from primitive waste. But when in imagination we view the past century from the standpoint of our fathers upon the Atlantic slope, we are amazed, and cry, 'What hath God wrought!' Let us devoutly and thankfully acknowledge that it is God who hath wrought it; and as we look forward to another century, let us with united hearts and voices implore the continuance of the divine blessing upon our beloved land.

"Our Fathers' God! to Thee,
Author of Liberty,

To Thee we sing;
Long may our land be bright
With Freedom's holy light;
Protect us by thy might,
Great God, our King!"

ROLL

OF THE

PRESBYTERIAN CHURCH,

FREEPORT, PA., JULY 4, 1876.

PASTOR.

REV. JOHN JUNKIN FRANCIS.

SESSION.

Alfred D. Weir, Dr. R. L. M'Curdy,
Samuel C. Alter, John L. Bricker,
Robert A. Kiskadden.

TRUSTEES.

H. W. Grant, Pres. John L. Bricker, Sec.
John S. Hughes, C. M. Ludwick,
Samuel L. Coulter, Samuel C. Alter.

TREASURERS.

Dr. R. L. M'Curdy, Wm. D. Lowther.

SABBATH SCHOOL.

OFFICERS.

C. M. Ludwick, Sup't., R. B. M'Kee, A. S.
W. D. Lowther, Sec., H. M. Forrester, Tr.,
Wm. Murphy, Lib'r. Levi Bush, Ass't Lib'r

TEACHERS.

Alfred D. Weir, Reppie Lowther,
Dr. R. L. M'Curdy, Ella R. Hughes,
Lizzie Ralston, Annie Lowther,
Hattie M. Maclean, Mollie E. Fullerton,
John L. Bricker, Frank K. Patterson,
D. A. Cunningham, Kate Lowther,
Maggie J. Simpson, John H. Baird,
Lizzie S. M'Curdy.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Jane H. Fullerton, President.
Lizzie R. Dain, First Vice President.
Margaret J. Turner, Second Vice President.
Lavina M. Bricker, Recording Secretary.
Mollie E. Fullerton, Corresponding Secretary
Matilda Casterline, Treasurer.

LADIES' CHURCH AID SOCIETY.

Matilda Casterline, P., Lizzie Ralston, S.
Mary B. Murphy, V. P., Jane Baird, Treas.

LEADERS OF CHOIR.

Robert B. M'Kee, Mollie E. Fullerton.

CHURCH MEMBERS.

Alter Samuel C	Hunter William
Alter Nancy J	Hunter David G
Alter G. W. B.	Hunter Caroline
Alter Jacob S	Hunter Belle
Alter Wm B	Hutton R. M. C.
Alter Ellie	Hosey Mollie C
Alter Minnie C	Isonian Emma
Anderson Robert	Kiskadden Robert A
Anderson Mercy J.	Kiskadden Mary P
Anderson Albert B	Kiskadden Eleanor
Anderson Louis H	Kiskadden Belle M
Anderson A C	Kiskadden Emily E
Arnold John E	Klingensmith Henry
Atkinson Emma A	Klingensmith Kate
Bole Reppie E.	Lowther Elizabeth
Bole Anna J	Lowther Reppie
Bole Beckie O	Lowther Annie
Bricker John L	Lowther W D
Bricker Lavina	Lowther Kate
Bricker David L	Long Mary
Bricker Jemima	Law Robert J
Bush Levi	Law Jane
Bush Hannah B	Ludwick C M
Beale Rosanna	Ludwick Almeda
Bowser Sarah E	M'Kee Mary A
Birch Henry	M'Kee Eliza
Briney W P	M'Kee Robert B
Baird John H	M'Kee M. Celie
Baird Jane	M'Kee Mary
Baird Mary J	M'Curdy Dr R. L.
Baird Lizzie	M'Curdy Mary E
Bingham E M	M'Curdy Lizzie
Callen Mary	M'Curdy R C
Casterline Matilda	Maclean Elizabeth
Clark Jane	Maclean Sarah
Clark Susan	Maclean Hattie M
Carnahan Hugh B	Maize Margaret
Carnahan Elizabeth	Murphy Wm
Coulter Robert	Murphy Mary B
Coulter Sarah	Murphy Wm J
Coulter Samuel L	M'Farland Robert
Coulter Ellen E	M'Farland Kate
Cain Harriet	Middlemiss A W
Cunningham D A	Middlemiss Maggie A
Cunningham Emma	Middlemiss Sarah E
Dickey Nancy	M'Intyre Mary
Dampman John	M'Intyre Wm W
Dampman Hetty A	M'Intyre Aggie
Dampman Emma J	M'Intyre Benjamin F
Dain James K	Morrow Dr W L
Dain Lizzie R	Morrow Harriet
Dyer Louisa J	Morse Agnes
Dyer Annie L	Morse Ellen M
Douglass Ella E	Morse Maggie
Dower Sarah Lizzie	Morse Wm E
Elliott Nancy E	Morse Lizzie
Elliott Maggie	M'Dowell Margaret
Earseman Lizzie M	M'Dowell Jos W G
Earseman Annie T	Miller Jane
Fullerton Sam'ltha R	M'Gary Mary
Fullerton Sallie	Painter Mary J
Fullerton Jane H	Patterson Frank K
Fullerton Mollie E	Patterson Sadie
Francis Lou C	Roessing Albert
Forrester Hugh M	Roessing Emma
Forrester Ellen M	Ralston Lizzie
Foster Mary A	Ramsey Nannie
Finney John A	Randolph Maggie
Girt Elizabeth	Stewart Grace
Girt Jane W	Stewart Maggie
Girt Rettie	Stewart Peter A
Grinder Julia	Stewart Newton B

Grant Hamilton W	Stewart Eliza J
Grant Margaret	Stewart Margaret
Grant Mary	Sydnax Sarah E
Griffith Joseph R	Simpson Wm A
Griffith Kate	Simpson Jane
Griffith Maggie C	Simpson A M V
Griffith Harry E	Simpson Maggie J
Gallagher Mary	Simpson Wilbert W
Harbison Benjamin	Simpson Emma
Harbison Sarah	Shearer Isaac J
Harbison Wm H	Shearer Elvira
Harbison Margaret	Stager Hunter R
Hughes John S	Stager Bella
Hughes Rebecca A	Scott Robert D
Hughes Mary E	Scott Phoebe
Hughes Ella R	Sloan Mary
Hill Martha	Sloan Wm A
Hill Maggie	Turner Margaret J
Hill Nancy	Taylor David
Hill Miss Margaret	Taylor Jane
Hill John J	Taylor Thomas A
Hill Mrs Margaret	Tittle Martha
Hill Mary J	Thompson Stewart
Hill Wm J	Thornburgh Sam'l R
Hill J Craig	Thornburgh Margaret
Hill Elizabeth D	Weir Alfred D
Hill Mattie J	Weir Elizabeth J
Hill W Jackson	Weir Maggie M
Hill Mary	Weir Ida M
Hill Robert A	Weir D M B
Hill Mrs Margaret	Weir Lizzie B
Hill George M	Weir John W
Hill Beekie E	Woods Nannie
Hoover Mrs	Wood Margaret
Hoak Elizabeth	Whitesel Mary
Hilliard Mary	Watson John A
Holmes Martha	Watson Nancy
Hudson Mary	Warner Andrew S
Hawk Mary B	Womersley Eliza

From,

Times

Retaining Pa.

Date, *April 13* 1894.

Old Land Mark Burned.

Between two and three o'clock, last Tuesday morning, April tenth, 1894, an alarm of fire was sounded in this place, which quickly brought the fire departments and two-thirds of our citizens to the old Presbyterian church building on Jefferson street. The fire was first discovered by Miss Ada Brown, whose mother resides just next the church building. In the rear of the church, and connected with it, was a frame structure that had been erected as a pastor's study and a class room, by the members of the First Presbyterian church before the elegant new structure was built

farther up the street. When the church property was sold to the Methodist Protestant denomination, this frame building was leased to Miss Esther Sloan, who conducted a primary school therein. The fire apparently originated in this building, and was either set on fire, or was caused by over-heating from gas. The building had been closed by Miss Sloan Monday afternoon, as usual, at the close of school, and the doors and windows locked. It was very evident that some persons gained access to this frame building, early Monday night, and remained in it until an alarm of fire was sounded, for when the fire was discovered the door in the south end of the frame building was standing open, and three persons were discovered running away. By the time the firemen got to work the flames had crept the full length of the church from the rear, between the iron roof and rafters, and shot up and out of the bell tower. It was a difficult fire to fight because the iron roof kept the flames inside and the ceiling being so high the fireman could not get at it with their ladder, while the smoke filled the auditorium to suffocation. But the boys mounted adjoining roofs, and turned streams of water in under the cornice, and eventually conquered. The frame building spoken of was a perfect wreck, and an entire new roof will be required, while it is probable that all the plastering all through the building will have to come off and be replaced. The fire in the bell tower made a beautiful sight, and a high wind springing up about the time the fire was the hottest, whirled and swirled the sparks and burning embers in all directions, to the great danger of property within a square. The roof of the marble shop opposite the Walker House, was on fire from these sparks, and several other roofs caught, but a vigilant watch prevented any headway being gained. How much the actual loss will amount to cannot be told at this writing. An insurance of three thousand dollars was carried, payable to the First Presbyterian church.

A singular co-incidence in dates was

the fact that just thirty-eight years before, to the very day of the month, the same congregation had their place of worship destroyed. It stood on the same spot. From a history of the First Presbyterian church, compiled under the direction of Rev. H. L. Mayers, at the time the magnificent structure in which this congregation now worships, was dedicated, we glean the facts that appear below. We tried to secure a cut of the church building, but could not in time for this week's TIMES.

"On the tenth of April, 1856, a cyclone visited Kittanning and blew down the new bridge which spanned the Allegheny River, and the old church around which so many memories clustered.

"It was a trying event for the congregation, which had never been able to get all its debts fully liquidated, to meet this new emergency.

"The Trustees then in office were General Robert Orr, W. W. Hastings, Joseyh McCartney, Dr. John T. Crawford, Alexander McCullough, A. L. Robinson and J. Alexander Fulton. Nothing daunted by the catastrophe, they determined to re-build the church. Meanwhile the Vestry of St. Paul's Episcopal Church very kindly offered them the use of that Church for Divine Service. At the same time the County Commissioners placed the use of the Court House at their disposal. Gratefully acknowledging and thanking the Vestry for their courtesy they accepted that of the County Commissioners, and the Public Worship of the Church was accordingly conducted in the Court House.

"Architects' Plans were not then in vogue. On the site of the former, a new structure was to be erected with a basement ten, and a main audience room twenty feet high, seventy-two in length, and forty-eight in breadth, and to be in conformity with the former structure as to the interior. The basement was to be divided into two departments, one for the prayer meeting, and the other for the Sunday School; and the entrance to both rooms to be on the south side. Such was the general outline agreed upon for the new edifice.

"Propositions for its construction were sought. Mr. Marcus Hulings offered to complete it for \$3,600.

"By reducing the basement wall, one foot; the main audience room, two feet; dispensing with the end windows and pew doors; it was agreed between the Board and Contractor that \$3,500 would be the consideration; and a contract was executed by the parties accordingly. Ultimately the Board required other alterations. At last the house was completed at a cost of \$3,900, and was duly dedicated to the Great Head of the Church on the fifteenth of January, 1857. The devotional exercises were conducted by the Pastor, Rev. Dr. Painter; the dedication prayer of Solomon was read by Dr. J. B. Finlay; and the sermon was preached by the Rev. Dr. Plumer, who was alike distinguished for his learning, ability and eloquence. He was a Master in Israel in whom there was no guile.

"On the next evening, by request, Dr. Finlay delivered a discourse on the Perpetuity of the Church from the words of Moses, 'I will now turn aside, and see this great sight why the bush is not burnt'; and on Saturday afternoon, Dr. McElwain, of Indiana,

preached on 'The Nature and Character of the Church of Christ.'

"Thus from the debris of the old, the new Church arose. At that time, its design and architecture were highly praised. At least outside of the cities, it was considered one of the most attractive churches of the country; although to what order of architecture it was annexed, no one has ever been able to discover."

From, *Free Press*

Kittanning, Pa.

Date, *Aug. 3^d 1894.*

THE LAMBING FAMILY.

History of a Celebrated Armstrong County Divine.

LAMBING, Rev. Andrew Arnold, LL. D., Roman Catholic priest and author, was born at Manorville, Armstrong county, Pa., February 1, 1842. He is descendant from Christopher Lambing, the founder of the family in America, who was the son of an Alsatian, an officer in the French army who resided in the vicinity of Strasbourg, where he owned extensive vineyards. Christopher married in the Old World, where one or two of his children were born, but joining some of his countrymen he emigrated to America, contrary to the wishes of his father, who would hold no correspondence with him, consequently all connection with the family on the other side of the Atlantic was broken off. This, as nearly as it can be ascertained—for it depends on uncertain tradition—was about 1755. His descendants in this country have not been uniform in the spelling of the name. In Bucks county, Pa., where the family was first firmly established, after having lived some time in New Jersey, the name is found in the church register as Lambin, and occasionally Langbein; but their descendants now there spell it Lamping, while those who made their home later in Adams county, Pa., at first had it Lamping, but later Lambing. Those now in Western Pennsylvania, Ohio, Missouri, Colorado and California, spell it as it is in this sketch, and persons who use the same form are still found in the vicinity of Strasbourg and in some parts of eastern France, so that this must be regarded as the correct form. Some time before 1766, Christopher crossed the Delaware into Pennsylvania and settled in Nockamixon township, Bucks county, where he appears to have resided during the remainder of his long life. Here his wife died, who according to family tradition had borne him four children: Peter,

Jacob, Elizabeth and another daughter whose name is not preserved. May 9, 1776, he married as his second wife Anne Mary Wanner, in the church of the old German Settlement of Goshenhoppen, now Bally, Berks county, who became the mother of the following children: James, George James, Anne Margaret, Catharine, John, Matthew, Mary Barbara, and Michael, all of whose names are preserved in the church register. Matthew, the grandfather of the subject of this notice, was born April 12, 1776. As the family grew up some of them drifted to the southwest, and before the close of the last century made their home in the present Adams county, then part of York. One of the sons by the first wife was a soldier in the War of the Revolution. Here, too, Matthew learned the tailor trade, and was married to Magdalene Kohl, a daughter of Michael Kohl, who appears to have emigrated from near Berlin, Prussia, but at what precise date is not known. He died in Adams county at the age of 94. Christopher died about 1819, at the advanced age of 99 years and 2 days, having walked two miles to a funeral and back the day of his death.

Michael Anthony Lambing, the father of the subject of this sketch, the third son and fourth child of Matthew, was born at New Oxford, Adams county, October 10, 1806. His parents came to Armstrong county in September, 1823, and settled on the north bank of the Kiskiminetas river about 15 miles from its mouth, where Michael learned the shoemaking trade, and followed it with little interruption during the rest of his life. In the fall of 1830, the family moved to the east bank of the Allegheny river where the village of Manorville now stands, two miles below Kittanning. Here with the exception of a few years Michael spent the remainder of his life; and here Matthew died April 2, 1851, and his wife December 27, of that year. December 1, 1837, Michael married Anne Shields, the sixth child of William Casper and Mary Shields, (*nee* Ruffner,) born July 4, 1814. Wm. C. was a descendant of Thomas Shields, who married a Miss O'Neal in County Donegal, Ireland, and emigrated to this country about or before 1750, and after some time settled in Amberson's Valley, Franklin county, Pa. Their union was blessed with three children, and their only son John married Mary Easley about 1771, and lived with or near his father. Wm. C., the eldest son of this union, was born in 1773. On reaching manhood he came on to the vicinity of Greensburg with a brother of his mother, with whom he learned the wagonmaker trade. May 24, 1805, he married Anne Mary Ruffner,

born at the Blue Mountains, Lehigh county, Pa., October 12, 1780,—a marriage blessed with nine children. She was a daughter of Simon Ruffner, whose parents appear to have emigrated in his childhood from the Austrian Tyrol, about 1760, and settled in eastern Pennsylvania, though others are found in the Shenandoah and Potomac Valleys, Virginia and West Virginia. They, as well as the Lambings, Shields and Kohls, were members of the Catholic Church, though many of them have since fallen from the faith, principally through mixed marriages. Simon Ruffner was married January 9, 1771, to Catherine Griffin, who was born in Ireland and came to America in her girlhood. Simon with two of his brothers and three other Catholic families came over the mountains to Unity township, Westmoreland county, in the fall of 1787, and settled near where St. Vincent's Abbey now stands; and two years later they purchased the property in Greensburg on which the church now stands, which is the first property owned by the Catholic Church in the Western part of the State.

Michael A. Lambing and Anne, or "Nancy" as she was always called, were the parents of nine children—five sons and four daughters—of whom the subject of this sketch was the third child. Michael A. Lambing was a man of extraordinary good health, and from his twenty-fifth to his seventy-fifth year he was never confined to his bed by sickness for three days at a time. A still more remarkable circumstance is, that the four oldest members of his family were living when he, the youngest of them, was past 80 years. He died at Manorville, December 8, 1886, at the age of 80 years and 2 months; his wife having died July 6, 1880, at the age of 66. Both were remarkable through life for their tender and consistent piety, and the care they bestowed on the religious education and training of their children. The father was accustomed to cross the river and walk 13 miles to Mass and back, or to another church 16 miles and back—and this often fasting on the Sundays—perhaps once in the month—when Mass was celebrated in those early times, when priests were few and had the care of large districts. Three of his sons fought in the war of the Rebellion, one losing his life and another being disabled; the other two sons are priests; and one of their daughters is a Sister of Charity.

Trained in the schools of rigid poverty, Andrew A. began work on a farm when he was but seven and a half years old, and in a few years found employment in public works, spending some six years in fire brick works, with three or four

months in the public schools in winter—for there were no Catholic schools where he lived; and two years in an oil refinery, a considerable part of which time he worked fifteen hours a day, from three o'clock in the afternoon till six in the morning. Regularity of habits added to a naturally strong constitution and large frame—for he is six feet tall and weighs two hundred pounds—developed great physical strength, so that at twenty years of age he could perform feats of strength which very few of the strongest men are equal to. At the age of twenty-one he entered St. Michael's Preparatory and Theological Seminary, Glenwood, Pittsburgh, where he made his course in the classics and theology, rising frequently at three in the morning to pursue his studies. He was also obliged to work during the vacations to earn the means to enable him to continue his course of studies. In the last vacation he worked, there were fifty-four working days, yet after taking four for himself, he made fifty-eight and one-half at his old occupation in the fire brick yards. The late Bishop Domenec ordained him to the priesthood in the seminary chapel, Aug. 4, 1869. He was first sent as a professor to St. Francis' College, Loretto, Cambria county, Pa., where he taught during the remainder of that year, assisting the pastor of the church on Sundays, and also ministering occasionally to the little congregation of St. Joseph's, Williamsport, Blair county, forty miles distant. In the beginning of the following year he was appointed pastor of St. Patrick's congregation, Cameron Bottom, Indiana county, whence he was transferred in April to Kittanning, and placed in charge of St. Mary's Church with its numerous dependencies. While there he built a church in the country, on the west side of the river for the accommodation of those residing in that part of the county. From Kittanning he was sent to Freeport, in January, 1873, but remained only six months, when he was appointed chaplain of St. Paul's R. C. Orphan Asylum, Pittsburgh, with a view of bettering the financial condition of that institution. But the crisis of that year destroyed all such hopes for the present, and in January, 1874, he was named pastor of St. Mary of Mercy's Church, at the Point in the same city. While there he placed the school under the care of the Sisters of Mercy, purchased and remodeled a Protestant church for the congregation, built a pastoral residence, and erected an altar dedicated to Our Lord of the Assumption at the Beautiful River, as a memorial of the one under that title which stood at Fort Duquesne at the Point in the middle of the last century. Having ministered to that congregation till October, 1885, he

assumed pastoral charge of St. James' Church, Wilkinsburg, Allegheny county, where he still remains. In the fall of 1886 he opened a parochial school for the first time in the congregation which he placed in charge of the Sisters of Charity; and in the summer of 1888 enlarged the church for the accommodation of the increasing congregation. But the building with all its contents was unfortunately destroyed by fire during the night of the 23-24 of December of the same year. Nothing daunted, he fitted up the school house so as to serve the two-fold purpose of school and temporary chapel; and occupied it on Christmas eve, while the ruins of the burnt building were still smouldering. With the opening of spring a new brick church and school building was occupied before the end of the year.

Father Lambing is the author of the following books: "The Orphan's Friend" (1875); "The Sunday-School Teacher's Manual" (1877); "A History of the Catholic Church in the Diocese of Pittsburgh and Allegheny" (1880); "The Register of Fort Duquesne, translated from the French with an Introductory Essay and Notes." (1885), and the "Sacramentals of the Holy Catholic Church (1892). He has also written the following pamphlets: "Mixed Marriages, their Origin and their Results" (1873); "An Essay on Masses of the Dead, and the Motives for having them Celebrated" (1881); "A Series of Plain Sermons on Mixed Marriages" (1882); and Mary's First Shrine in the Wilderness" (1882). He was employed by the firm of A. Warner & Co., of Chicago, to write a considerable part of the "History of Allegheny county, Pa.," in 1888; and in the same year, he, assisted by Hon. J. W. F. White, of the Allegheny county bench, wrote the "Centennial History of Allegheny County," for the County's Centennial Celebration, at which he also read a lengthy sketch of the county's history. In the summer of 1884 he started the "Catholic Historical Researches," a quarterly magazine, and the first devoted to the history of the Catholic Church in the United States. It was transferred to a Philadelphia publisher at the beginning of 1887, by whom it is still continued. In 1885 he procured from the Archives of the Marine, in Paris, a copy of Celeron's Journal of the expedition he made down the Allegheny and Ohio rivers in the summer and fall of 1749, which is believed to be the second copy ever brought to the United States. This he translated and annotated, publishing it in the "Researches." He is a contributor to several religious and historical periodicals, and has collected a very select library, rich in works relating to American history.

He is also at present (1892) President of the Historical Society of Western Pennsylvania; and also President of the Diocesan Board to prepare the Catholic School exhibit for the Columbian Exposition. The ruling passion of his life has been a love of reading, especially history and biography, though he has a very strong antipathy for fiction; and in his earlier years, when books were scarce where he lived, and his parents were too poor to purchase any, he was accustomed to borrow such as he could, and for want of better light to read them in the evenings, the only time at his command, he would gather pieces of dry wood with which to feed the fire, while he sat by it to pursue his favorite occupation. He has inherited the health of his fathers, for since his ordination to the ministry, now 23 years, he has not been off duty a single day on account of ill health. In June, 1836, the University of Notre Dame conferred on him the degree of Doctor of Laws.—*From Collections and Recollections in the Life and Times of Cardinal Gibbons, Vol. II, by John T. Reilly, Martinsburg, W. Va.*

Rev. A. A. Lambing, new pastor of St. James' Church, Wilkinsburg, will celebrate his Silver Jubilee, the twenty-fifth anniversary of his ordination to the sacred ministry, on Tuesday, August 7th, the celebration having been transferred from Saturday, the 4th, the actual anniversary. He will celebrate Solemn High Mass at ten o'clock, assisted by his brother, Rev. M. A. Lambing, of Scottsdale, as deacon, and Rev. James A. Cosgrave, of St. James' Church, West End, Pittsburg, a classmate of his, as sub-deacon; Rev. W. A. Cunningham, of Turtle Creek, will be master of ceremonies, and Rev. Regis Canevin, of Crafton, will preach the sermon. The reverend jubilant has been twenty-five years on the mission, and has not been one day off duty.

From, *Livies*

Kittanning Pa

Date, *Apr 30 1897*

MANOR OF KITTANNING, PAST AND PRESENT.

Read before the Historical
Society of Western Penn-
sylvania by the Presi-
sident, Rev. A. A.
Lambing. Apr.
12, 1897.

There was perhaps no Indian name of a place better known in the early history of this country than that of Kittanning; certainly none in the western part of our State. The only one that could dispute this distinction with it was Logs Town; but while Logs Town was not known east of the mountains till shortly before the visit of Conrad Weiser in the fall of 1748,—although it was built before that time—; Kittanning was a noted place as early as 1727; and, while Logs Town passed out of notice soon after the French occupation, although the place existed at least in ruins for some time longer, Kittanning has existed to our day. It also gave its name to a noted Indian path or trail, which led west through Frankstown, east of the mountains, near where Hollidaysburg now stands, to the town on the Allegheny river; and the name is still perpetuated in "Kittanning Point" on the Pennsylvania Railroad on the eastern slope of the mountains. The place was frequently called "the Kittanning," and included a tract of land principally the river bottom below the town. By the French it was

known as Attique ; and because the French named the Kiskiminitis the river Attique, it has been maintained by some writers that the village of the same name stood at the mouth of that stream ; but I have refuted that opinion on a former occasion. Whether another Indian village stood at that point or not is a matter with which we are not here concerned. The French also called the Beaver river the river Chiningue, the name by which they designated Logs Town, although it was at a great distance from the village.

It is needless to say that Kittanning is a name of Indian origin, but has been somewhat changed, like most others, by their white brethren. Rev. John Heckewelder, the noted Moravian missionary and Indian scholar, gives the following derivation : "Kittanning," he says, "is corrupted from *Kit-han-ne*, in Munsie Delaware *Gicht-han-ne*, signifying the main stream, i. e. in its region or country. *Kit-han-ne* is perpetuated in Kittanning, corrupted from *Kit-han-nink*, signifying at or on the main stream, i. e. the town at or on the main stream." He also says : "We indeed have the word *Kittanning* on our maps for a particular spot on the Allegheny river, whereas the true meaning of the word, which should be written *Kit-han-nink*, denotes the river itself. He gives its etymology thus : *Kitschi*-, superior, greatest, and *han-ne*, which denotes flowing water ; or, a stream of flowing water." The late Rev. W. C. Reichel, who was very familiar with the Indian languages says : "Among themselves the Indians always called the river *Kit-han-ne*.

Only when conversing with traders or white travellers to whom the word was familiar, in naming the river in question, would the Indians call it Ohio," the name by which the Allegheny was first known. From this it will be seen that the notion which obtained for a considerable time in Armstrong county, and perhaps elsewhere, that the name signified "a corn-field" or, "tall corn", is entirely erroneous. (*History of Armstrong County, Pa., p. 106.*)

One of the earliest notices of Kittanning is from the examination and affidavit of Jonah Davenport, taken before Lieut. Governor Gordon, at Philadelphia, October 20, 1731, in which he says : "Last spring this four years, as he remembers, a French gentleman in appearance with five or six attendants, came down the river to a settlement of the Delaware Indians, called Kittanning, with an intention, as the examinant believes, to inquire into the number of Indian traders in those parts, and to sound the minds of the Indians," etc. From this it will be seen that Kittanning was an Indian town of note as early at least as 1727. James Le Tort's examination, taken at the same time, contains this interesting item : "Kithenning River, mostly Delawares, Families 50, men 150." (*Pennsylvania Archives, Vol. I pp. 299-301.*)

So troublesome did the Indians and French become during the French occupation of Fort Duquesne, that an expedition was planned against Kittanning and placed in command of Col. John Armstrong. He succeeded in destroying the town, which then consisted of about 30 houses, and in liberating a number of prisoners,

September 8, 1756. This was the most successful raid made during the French occupation, and well did the brave officer deserve to have the county on its formation, named after him. The place was to some extent at least, rebuilt, and the name was perpetuated. On the erection of Armstrong county in the year 1800, Kittanning was, after some discussion, fixed as the county seat, and was laid out in 1803. And here, after so much discussion of the Indian town, which gave a name to the surrounding country, we shall turn to the manor to which it also gave a name.

It is said that an Irish plum pudding is remarkable for the fact that there are no plums in it; and the Manor of Kittanning is remarkable for the fact that the Indian Kittanning was not, and the present Kittanning is not in it. Early in the history of the province of Pennsylvania the Penns laid out a number of tracts of land in different parts of the province, which were thought to be the most desirable, which they called manors, and which generally comprised several thousand acres. In all there were forty-four manors, aggregating 421,015 acres. Of these Kittanning Manor was the most northwestern, and one of the last to be surveyed. It lay on the eastern bank of the Allegheny river beginning at a point just two miles below the present, and the Indian town of Kittanning, and in the middle of the present Manorville, and extended south along the river to the mouth of Crooked Creek, a distance of about three and one-half miles. To the east, or out into the country, it reached far

enough to embrace 4887 acres and an allowance of 6 percent for roads. It was surveyed by Joshua Elder, Deputy Surveyor-General, March 28, 1769, in virtue of a warrant of the 23rd of the previous February. It has sometimes been called "Appleby Manor" by local historians, but as we shall see later, there is no authority for that name; and it was not used in connection with the manor before about the year 1805. Only the name "Kittanning Manor" is found in the State Archives at Harrisburg. There was an attempt made by certain citizens of Manorville some fifty or more years ago to have that village called Appleby Manor, but it never met with success. A second survey was made of the manor by George Woods, the precise date of which is not given, when it was divided into seven tracts varying in area, the most northern of which was No. 1, on which a part of Manorville now stands, and the most southern No. 7, now occupied by the village of Rosston. John, of Stoke Pegis, and Richard Penn, of Queen Anne street west, in the parish of Marylebone, in the county of Middlesex, England, by John Reynal Coates, of Philadelphia, Pennsylvania, their attorney-in-fact, to use the legal parlance of the time, conveyed this entire manor to Frederick Beates, of the last mentioned place, by deed dated June 26, 1804, in which it is mentioned as "all that tract of land called and known by the name of 'The Kittanning Manor,' for the sum of \$6,400. Beates by his deed, dated the day after, conveyed "the undivided moiety or half of the Kittanning Manor" to Thomas and Robert Duncan for

\$8000, and the other undivided moiety to Alexander Cobeau for an equal sum, which was a pretty smart business transaction, he having cleared \$9,600 in the brief space of twenty-four hours. It is not necessary to note the further subdivisions of the manor; but we may inquire how it came that the Penns were permitted to hold the Manor of Kittanning until the year 1804. When the colonies declared themselves free from the mother country, and engaged in the War of the Revolution, the Penns remained attached to England, and for doing so an act was passed by the legislature of Pennsylvania Nov. 27, 1779 for the payment of 130,000 pounds to the proprietaries for all their lands, except their manors, quit-rents and estates. The Manor of Kittanning being one of those thus reserved, its title was never vested in the commonwealth, and it did not, in consequence, pass from the Penns.

The author of the *History of Armstrong County* strenuously endeavored to prove that pre-historic earth-works existed in the river bottom of the Manor of Kittanning, where Ford City now stands, before the cultivation of it changed the topography; but, though he adduces what he regards as evidences from the recollections of some of the older inhabitants, I cannot agree with him; and many others equally well informed are with me. Besides, he himself admits that there is difference of opinion in the matter. It is clear that, if they existed at all, they must have been constructed before the arrival of the Indians found by the whites on their first appearance—most probably by the Lenne-Lanappe, afterwards known as the Dela-

wares. There are three points to be considered in any attempt at the solution of this question, namely: The earth-works, or what are claimed to have been earth-works; the skeletons found in them and in the vicinity of them; and the antiquarian relics found in the same places. And first of the alleged earth-works.

I. Says the author of the *History of Armstrong County*, (p. 313): "Events of historical interest in this township (Manor township) occurred chiefly within the limits of this manor. Various aged inhabitants of this township and other parts of this county remember having seen the vestiges of a military fortification, consisting of a fosse, parapet and fort, on the left bank of the Allegheny, between Tub-mill Run and Fort Run." That is between points ranging from two and a half miles and four miles below the present town of Kittanning. "A trench or fosse," the historian continues, "extended along the bottom about seventy rods easterly from the river, and thence at an obtuse angle south-easterly, twenty or thirty rods, which his informant estimates from the quantity of earth thrown up, must have been four or five feet deep, and as many or more wide. The parapet around the fort, which was a considerable distance below the trench, must have been several feet high when it was constructed." Its shape is described as something like a horseshoe, though more circular, and it contained about two acres.

Without appearing to be egotistical, I may say that, I am in a position to discuss this question as intelligently as anyone else. I was

born, if not in the Manor of Kittanning,—for the northern boundary is not fixed with certainty—, at least within three hundred yards of it; and I have frequently worked at farming, in my boyhood, on all parts of the ground where those earth-works are said to have been constructed, and where the skeletons are said to have been found; and have often conversed with some of the older inhabitants whose memory went back as far as 1797, and with the owners of the ground upon which the fortifications are said to have been built, and yet I have never heard any of those persons speak of such artificial earth-works. My father came to the Manor of Kittanning in 1830, and found some relics, yet he never spoke of such fortifications, although nearly all the bottom was at that time overgrown with laurels, and the hand of man had not then changed its topography. My opinion, and that of all with whom I have conversed, is that these supposed earth-works were formed by an action of the river in ages gone by. It forced its way to the foot of the hill at Bloody Run, of which mention will be made presently, nearly a mile above these supposed works, and flowed down along the base of the hill nearly two miles, evidence of which could be seen in a deep swamp along the foot of the hill less than thirty years ago, and may be traced even yet. Later the river broke through just at the northern end of Ford City, and reached the foot of the hill by a lower level, and then formed the supposed earth-works, as I maintain, and as, I am convinced a careful examination would have shown before the topography of the

ground was changed. The river has broken through this place within the last twenty-five years, and undermined sections of Allegheny Valley Railroad. So much for the earth-works, which, I maintain were the works of nature, and not those of pre-historic man.

II. With regard to skeletons, we are told that numbers have been ploughed up; but there was nothing found in these to show that they were of a different race from the whites and the red men of the last century; and they have not been found in such quantities as to prove the existence of any considerable burial place. And it is well known that within the historic period both the Indians and the French, and indeed the English also frequently traversed that region, and stopped there on their journeys, that Fort Armstrong, and Greene's and Claypoole's block houses were near it, and these are sufficient to account for all the skeletons found there. The finding of skeletons proves absolutely nothing in support of the theory advanced.

III. Still less do the relics found; for they are beyond doubt the work of the pale faces, as the subjoined lengthy extract from the *History of Armstrong County* amply proves. Says the author of that work: "In a field above those fortifications," that is, in the immediate vicinity of Fort Armstrong and Claypoole's block house, "various relics of an ancient battlefield were found, namely, 300 pounds of lead bullets, each weighing several ounces, some of which were wrought into lead cannon; twenty or more open dirk-knives, with narrow blades six or seven inches long, having sharp points, whose stamps had been effaced by rust, and nothing but the

back springs of their handles, left; gunlocks; unrifled gun barrels; pistol barrels and butts, about the size of old holster horse-pistols; pecks of flint arrow heads; numerous remnants of horseshoes, the size of which was between that of the horse and the mule; many pieces of brass about the size and shape of an old American cent, on both sides of which letters had been impressed, but had become illegible—on one side of each piece was the representation of a buck running at full speed, with his head up, his forefeet thrown forward, and his hind feet backward, and on the edge of each was something like the eye of a brass button; three brass kettles, set in one another, the largest holding three or four gallons, the next a size less, and so on; three pieces of silver coin, each of the value of twenty-five cents; a silver band, found by Joel Monroe, which the latter sold or traded in Pittsburg for a set of silver tablespoons and a set of silver teaspoons. The remnant of what appears to have been either a medal or a trinket which traders, perhaps, sold to the Indians, was plowed up by A. B. Starr, in the spring of 1878, on the same tract. It may be an alloy of brass and some other metal. Its shape is circular. Its diameter is one inch and its original thickness was one-sixteenth of an inch. On its upper edge is the half part of an eye which was one-sixteenth of an inch in diameter. On the obverse is the king's bust, with this inscription along the border: 'Georgius, II. D. Gratia. R.' If there were any other letters they have been effaced by corrosion. On the reverse side is the Queen's bust, with this inscription along the border 'Carolina-Regina.' The

date, if there was one, is invisible." (*History of Armstrong County*, p. 314.)

So far from these relics going to show that the supposed earth-works were pre-historic, it would have been very difficult for that writer to have adduced stronger evidence to prove that they were not pre-historic.

We shall now turn to a very interesting episode in our frontier history in which we shall find an account of the connection of the name Appleby with the Manor of Kittanning. I shall briefly premise by recalling to the minds of my hearers the fact that Virginia claimed a large portion of southwestern Pennsylvania during colonial times, which gave rise to many disorders, with which, however, we are not concerned; but when the peaceful attitude of the Indians, after the purchase of 1768, inspired the pioneers with some confidence, the commander of the royal forces in America ordered the evacuation of Fort Pitt, in the fall of 1772. Soon after this evacuation Lord Dunmore, the Lieutenant Governor of Virginia, sent his right hand man, Dr. John Connelly, with a force to take possession of it, which he did, and changed its name to Fort Dunmore; and he followed this up with such harsh measures against those who remained faithful to the Pennsylvania proprietaries, that they were driven to despair. Their trade with the Indians was all but destroyed, their lives and liberty were in jeopardy, and all seemed lost. Various schemes were considered by which they might hope for security. One of these was to set up a stockade about the incipient town of Pittsburg, which, as we know, was sit-

uated some distance from the fort, on the bank of the Monongahela. But this was too near the enemy, and another scheme was adopted: that of building a new town on the Manor of Kittanning; and this, by the way, proves the continued importance of that place. The matter was laid before the proprietary government, and at a council held at Philadelphia on the fourth of August, 1774, "the Governor laid before the Board two letters, which he received within these three days from Captain St. Clair, at Ligonier, dated the twenty-second and twenty-sixth of July, with sundry papers enclosed, relative to Indian and other affairs in Westmoreland county; and the same being read and considered, the council advised the Governor to order a town to be immediately laid out in the proprietary Manor at Kittanning, for the accommodation of the traders and other inhabitants of Pittsburg, who, by Captain St. Clair's advices, would be under the necessity of moving from that town on account of the oppressive proceedings of the Virginians." And on the sixth of August of the same year, 1774, Governor Penn wrote St. Clair: "I am now to acquaint you that I approve of the measure of laying out a town in the proprietary Manor of Kittanning, to accommodate the traders and other inhabitants who may choose to reside there; and therefore enclose you an order for that purpose." (*Colonial Records*, X, 201-2.)

But the indefatigable Connolly was on the alert, and we read (*Pa. Archives IV*, 571-2) that on September 15, 1774, Richard Butler made a deposition before Arthur St. Clair, in which he states: "On Wednesday the 24 of August as I

was returning from conveying Mr. James M'Farlane who set off before day with eight horse loads of dry goods, to be taken to the new town to be built at Kittanning on the proprietaries' Manor, and two horse loads of flour and salt, for the use of the Pennsylvania troops that is to be stationed there, etc. * * *

The people of the town was to meet Captain St. Clair and a party of soldiers on the following Monday at the Kittanning, and proceed to build a store and a dwelling house, but the horses were stopped and turned back, and Mr. M'Cully seized and brought prisoner." Arthur St. Clair, in a letter to Governor Penn, dated Ligonier, August 25, 1774, writes: "I acquainted the Delawares with your orders for the erection of a trading place at the Kittanning, for which they were thankful, as they are in want of many things already, and cannot come to Pittsburg to purchase, and a number of them will probably be there on Monday next, which is the time I have appointed for laying out a town." Toward the end of the same letter he remarks: "This moment I have heard from Pittsburg that Mr. Speare and Mr. Butler's goods, that were going to Appleby, are seized by Mr. Connolly's orders. * * It will oblige me to put off my journey to Appleby, as all my stores and provisions were with Mr. Butler's goods." (*Pa. Archives*, IV, 573-5.)

Here we meet for the first time with the name Appleby in connection with the proposed new town. But how and why was that name selected? I shall give the reasons adduced by the author of the *History of Armstrong County* and by Mr. Isaac Craig, and, I think,

those of the latter will be thought the more convincing. In 1807 Alexander Cobeau, who came into possession of a part of the Manor of Kittanning, conveyed a portion of it to Samuel Coehran, by deed dated April 25 of that year, in which it is mentioned as a tract of land situate in "the Manor of Appleby." In trying to account for this appearance of the name, which the county historian says is the first mention of it he has met with —, although, as you have just heard, St. Clair mentions it more than thirty years before—he remarks: "The termination *by* is a Norse word, meaning *town*." But what, I may ask, did the colonists know about the Norse language? He continues; "Had apples then begun to be abundantly produced, in the manor, and did the then proprietors, or either of them, for that reason, conceive the idea of calling it Appleby, which is equivalent to Appletown? Or was it so called after some person of that name who resided on it? The writer has not discovered that anyone by the name of Applby ever resided in this county. There was a private by the name of George Appleby in Capt. Armstrong's company in General Armstrong's expedition to Kittanning." He then refers to two places of that name in England, and suggests that the owners of the land might have desired to perpetuate the name on this side the water. But the name would appear to have been given rather by St. Clair, and the conjectures of Mr. Isaac Craig would appear to be the real solution of the question. He says: "The reason for naming the proposed town Appleby is not known; but, as it was doubtless

expected to become the county seat of Westmoreland county, Pa., "(which then included the Manor of Kittanning,)" it seems probable it was called after the chief town of Westmoreland county, England." (*Historical Register*, Vol. II, p. 203.)

So much for the new town that was never built, and its name; but the Manor of Kittanning was destined to figure yet further in our early history. Three frontier defenses were built within its bounds: Fort Armstrong, Claypoole's block-house and Green's block-house; upon each of which brief remarks remain to be made, before we review its more recent history. And first of Fort Armstrong.

I. It is not at all necessary to refer to the troubles which the Indians caused on the frontier during the whole period of its history, but these became especially galling during the Revolutionary War, when the savages were instigated, and frequently led also by the English at Detroit. As early as June 5, 1776, a memorial was presented to the Assembly of Pennsylvania from the people of Westmoreland county setting forth that they feared an attack from Detroit and the Indian country, and that Van Swearingen, Esq., had raised a company of effective men at a considerable expense, which the memorialists had continued and stationed at Kittanning, and which they prayed might be continued. Congress resolved, July 15, that the battalion which was to garrison the posts to be established at Presqu' Isle, Le Boeuf and Kittanning be raised in the counties of Westmoreland and Bedford, which counties embraced all of western Pennsylvania up to that time pur-

ceased from the Indians. Some time afterward the battalion commanded by Col. Aeneas Mackay was stationed at Kittanning, where it remained till December 15 of the same year, 1776, when the commanding officer was ordered to collect his scattered forces at a suitable place of rendezvous to march elsewhere. These troops had been stationed on the location of the Indian village of Kittanning, on the line of the path of the same name, and not on the site of the future Fort Armstrong, which, we shall see, was located two miles further south. No troops were stationed at Kittanning from that time until 1779; although the country was protected to some extent by ranging squads of soldiers in the pay of the State. In an action which took place near Kittanning, about the close of the year 1777, between one of these squads and some Indians, five Indian scalps were taken.

In treating of Fort Armstrong the first question that naturally occurs is, Where precisely was it located? It is commonly spoken of as "at Kittanning," or "at the Kittanning," and even some writers as occupying the site of the old Indian town. But the name Kittanning was used, as we have seen, not because the fort stood on that spot, but because Kittanning being an historic name, and the best known near the place, the fort was naturally enough said to be there, the better to designate its location to persons living at a distance and unacquainted with the geography of the country. The fort stood indeed within the manor of Kittanning, but not on the site of the town, for the town stood two miles north of the northern limit of the manor; while the fort stood half a mile be-

low that boundary, and just ^{is the} miles below the southern end of the present Kittanning. It stood on property now owned by Peter F. McClarren, Esq., and within less than half a mile of where I was born. I distinctly remember seeing the well of the fort filled with stumps, more than forty years ago; and I have often heard some of the older inhabitants, whose memory went back to the close of the last century speak of the ruins of the fort as they appeared at that time. There can be no question of its being situated at the place I have designated; and I have already spoken of the relics found in its vicinity.

Turning to the time when it was built, we have the following evidence: General Washington, writing to Col. Brodhead, who then commanded at Fort Pitt, under date of March twenty-second, 1779, says: "I have directed Col. Rawling's corps, consisting of three companies, to march from Fort Frederick, in Maryland, * * * to Fort Pitt, as soon as he is relieved by a guard of militia. Upon his arrival you are to detach him with his own corps and as many as will make up one hundred, should his company be short of that number, to take post at Kittanning, and immediately throw up a stockade fort for the security of the convoys. When this is accomplished, a small garrison is to be left there, and the remainder are to proceed to Venango," etc. But the fort was not built at that time, whatever may have been the reason, for Col. Brodhead wrote, June third, to Archibald Lochry, Lieutenant of Westmoreland county, in these terms: "I propose building a small fort at Kittanning as soon as possible, and that will be more effectual security to the inhabitants than all the little posts now occupied by the garrisons." On the twenty-second, he again wrote: "Lieutenant Col. Bayard is at Kittanning, and will cover the frontier effectually." And on the thirty-first

of July he wrote to General Washington: "A complete stockade fort is erected at the Kittanning, and now called Fort Armstrong." The facts then seem to be that, the fort was undertaken in the latter part of June, 1779, and finished before the end of July, and the work was done, or at least finished, by Lieutenant Col. Stephen Bayard, whose name is familiar to those who are acquainted with the early history of Pittsburg.

As to the character of the fort, it is everywhere called "a stockade fort." I have not been able to learn anything definite regarding its size; but it must have been small, as a large fort was not required either to accommodate the garrison usually stationed there, or to defend the surrounding country against the incursions of the Indians. The short time, too, during which it was occupied, and the fact that it was never threatened with, nor called upon to sustain a siege, would lead to the conclusion that it was not of great strength when built, and was not afterwards strengthened.

The naming of the fort was the most interesting feature in its history—at least when viewed from this distant day. The author of the *Annals of the West* says (p. 716): "A fort was built on the site of the old village of Kittanning, known by the name of Appleby's Fort, by the government in 1776." This statement is erroneous in every particular. The fort did not occupy the site of the old Indian village, as I have just shown, nor was it named Appleby's Fort, as I shall presently prove, nor was it built, as we have just seen, in 1776, but in 1779. As to the name of the fort, we have all the evidence that could be desired. It would appear that Col. Bayard wished to name it either after himself or Col. Brodhead, but most probably after the former; for, although his letters are not extant, Brodhead's replies to them, which we have, plainly indicate so much. The correspondence was rather animated, and was not altogether devoid of a vein of sarcasm. In a letter of Brodhead to Bayard, dated July first, he says: "I think it is a compliment due to Gen. Armstrong to call the fort after him; therefore it is my pleasure that from this time forward it be call Fort Armstrong, and I doubt not we shall soon be in the neighborhood of a place where greater regard is paid to saints than at Kittanning, where your sainthood may not be forgotten." And in another letter of

the ninth of the same month, he writes: "I have said that I thought it a compliment due to Gen. Armstrong to name the fort now ereeting at Kittanning after him; and I should be very sorry to have the first fort erected under my direction in the department named after me. Besides, I should consider it will be more proper to have our names at a greater distance from our metropolis. I never denied the sainthood of Stephen or John, but some regard to propriety must be necessary even among the saints." The name, then, beyond all question was Fort Armstrong, no other being mentioned in authentic history.

From what we are able to learn, especially from the letter of the commander at Fort Pitt, to which Fort Armstrong was subject, the following were the commanders of the place, before, during and after the construction of the fortification. Before the building of the fort, the first officer stationed at Kittanning, whether we are to understand by that the site of the old Indian village, or the site of Fort Armstrong, was Van Swearingen, who, with some militia raised in Westmoreland county, arrived, most probably, some time before June fifth, 1776. Soon after, July twentieth, of the same year, he was succeeded by Col. Aeneas Mackay, who, with his battalion, was posted there, and remained till December fifteenth, when he was ordered elsewhere. Col. Rawlings was, as we have seen, ordered to build the fort, and leave a part of his command to garrison it, but it has been shown that at most he could only have begun it, if indeed he did so much. Whether or not he left a part of his men there, with or without a fortification, it would be difficult to determine at this distant day; but if so, the name of the commanding officer has not been transmitted to us. Col. Bayard, who completed the fort, was relieved of the command about the first of August. It would appear that the fort was not occupied for some time after that date, for about the first of October, Col. Brodhead wrote to Captain Campbell: "Captain Irwin will be ordered to Kittanning." But Irwin did not or would not obey the order, and a sharp correspondence took place, in consequence, between him and Brodhead. In one of his letters, dated October thirteenth, the latter writes: "You had my positive orders to wait on me for instructions to govern you at Fort Armstrong, which orders you have been hardy enough to disobey, and are to answer for." During the dispute Francis McIlvaine was sent to occupy the fort. Brodhead, in a letter of October eighteenth, to Lieutenant Glass, or the commanding officer of

Captain Irwin's company, says: "You are to march the company under your command to Fort Armstrong, and there relieve the present garrison under Mr. M'Ilvaine." Later there was talk of court-martialing Irwin, but it does not appear to have been done. The officers of the fort were, however, soon to experience another change, for under date of October 27, Brodhead wrote to Lieutenant John Jameson: "I have received your favor of the 24 inst. I am glad to hear you are at length got to Fort Armstrong." He was destined to be the last commander of the post, for on the 27 of November Joseph L. Phinley wrote to him: "I am directed by Col. Brodhead to require you to evacuate Fort Armstrong, and to repair to this post (Fort Pitt) with all convenient dispatch, taking care to bring off all the stores in your possession and pertaining to the garrison of whatsoever kinds."

We are not able to form any definite idea of the number of soldiers that garrisoned Fort Armstrong during the brief period of its existence, as but one statement is found of the force quartered there. Here and there in the correspondence relating to the post an intimation is made that the garrison, as we would naturally suppose, was small, ill-provided, and not remarkable for strict discipline. I am inclined to believe that it never exceeded one hundred, if it ever reached that number. Col. Brodhead, writing to Captain Phinley, says: "You will order two sergeants and twenty-four rank and file of ye worst kind to remain at ye post, and with all the rest march to this place (Pittsburg.)" And to Lieutenant Jameson he writes: "Your captain returned me forty-five men." You may, if you like, take another remark of his to the same officer, as an evidence that the number was not large at that time. He says: "I have ordered for your garrison two kegs of whiskey and fifteen pairs of shoes." The soldiers who garrisoned the fort, it is hardly necessary to say, were not regulars but militia, as appears from the whole correspondence relating to the post.

But what ultimately became of the fort? After the withdrawal of the garrison, November 27, 1779, it was never after permanently occupied. Col. Lochry complained to Col. Brodhead of the removal of the soldiers from Fort Armstrong and other frontier posts; and, in consequence, there was quite a spirited correspondence between them, which resulted in nothing, however, so far as Fort Armstrong was concerned other than in keeping it without a garrison. On the third of April, 1780, Brodhead wrote to Col. Lochry re-

quiring him to order out from the militia of Westmoreland county sixty able-bodied men of the rank and file and a proportionate number of commissioned and non-commissioned officers, one third of whom were to be detached to Fort Armstrong. But though on this and on other occasions Brodhead wrote to the commanders and to General Washington regarding the occupation of the fort, it was never again permanently garrisoned. It would appear to have been permitted to fall into decay almost as soon as it was built.

II. Another point of interest in the Manor of Kittanning was Claypoole's block-house, which stood about half a mile below Fort Armstrong, and about one hundred yards back from the bank of the river, with Bloody Run—now known as Bailey's Run—falling into the river midway between them. It was built by James Claypoole, as nearly as can be ascertained, between the years 1788 and 1793; and was, like most block-houses, a place of refuge for the settlers and especially for their families, from the attacks of the Indians. The Claypooles came over with William Penn, and a large number of them are still found in Armstrong county on the west side of the river, who, however, spell their name Claypole, with one "o." Many are the stories that were related half a century ago regarding the adventures of the early settlers with the savages. One incident, related in bygone days by George Cook, then a man of more than eighty years of age, must suffice. He was one of a scouting party who were accustomed to scour the country in search of prowling savages, and on this occasion the Indians were more than a match for them. They caught a duck by some means, and making a cork of bark tied one end of it to one of the duck's feet and the other to a shrub on the bank of the run within three hundred yards of the block-house, and then concealed themselves awaiting some person to come to catch the duck. Soon after three of the scouting party, returning from a range through the country, came, and seeing the duck, went down to capture it, when all three were fired upon by the Indians, killed and scalped; hence the name Bloody Run. The Indians were pursued but could not be overtaken, and escaped. The older inhabitants of the neighborhood, my father among them, remembered the block-house up to a few years ago, though most of them have now gone to their final rest. It was about fifteen feet square, with the upper story, as is usual with such buildings, extending a little over the lower one to enable the inmates to

fire on an enemy that might venture too near with a view of setting the place on fire. It was torn down, or fell from age, about the year 1835, and its ruins were a place where the children of half a century ago and I among them used to go in search of musket balls, arrow heads and other relics, which were highly prized by the juvenile mind of that day; and the more so as they had persons by them who could give a vivid—sometimes, alas, too vivid—a description of what those things meant.

III. A third point of interest in the Manor of Kittanning was Greene's Blockhouse, which stood in the south-eastern corner of the manor, on the bank of the river immediately above the mouth of Crooked Creek, and within the present village of Rosston. One of the first white settlers in this part of the manor was William Greene who, with his three sons, James, John and Samuel, emigrated from Fayette county in the spring of 1787, and took up their abode in that place. The Indians were numerous at that time, and were beginning to show the spirit of hostility which culminated in their threatening the whole frontier a short time after. They had their war dances near the home of the Greene's, and frequently engaged with the white's in foot races. When the savages began to become dangerous Col. Charles Campbell, who was in command of the Westmoreland county forces, wrote to William Greene to remain there ten days longer, and assured him that he would send forward some soldiers for his protection and that of the other settlers. In due time a body of soldiers arrived and built a log fort about the size of an ordinary blockhouse, and a number of huts around it for quarters for the soldiers. It was named Fort Greene. It had different commanders, but the only one whose name tradition has preserved was Captain Sparks. Both drafted and enlisted soldiers were stationed there. The number of scouts usually sent out together was twelve or fourteen, and the number of spies two. After Harmar's defeat in October, 1790, the Indians became more aggressive and dangerous, and still more so after St. Clair's defeat in November, 1791. During this time Greene's blockhouse played its part as a center from which scouting parties scoured the surrounding country, and as a place of refuge for the families of the pioneers, and tradition has preserved many thrilling incidents, the rehearsals of which were heard in many a farmer's home in the winter evenings of fifty years ago. Some time prior to 1804 the Greene's sold their property to Judge George Ross,

and moved across the river, on the west side, of which many of their descendants are still to be met with.

Passing over the intervening years and coming down to our own day, we find the Manor of Kittanning divided and sub-divided into tracts and lots of every size. On the northern end of it on the bank of the river is the village of Manorville, the nucleus of which was formed half a century ago or more, but which was not incorporated as a borough until June sixth, 1866. It has now a population of a little more than four hundred, and its principal industry is the manufacture of fire brick, at which the writer of these lines worked some five years in his youth. At the southern end of the manor, as we have remarked, and just above the mouth of Crooked creek, is the village of Rosston, which was laid out in September, 1854, by Washington Ross, a son of Judge Ross, and a brother-in-law of the late William Thaw. It contains about two hundred inhabitants, and depends on the surrounding country and on the railroad for its support. Midway between these is Ford City, which was begun in September, 1887, and now contains about twenty-four hundred inhabitants. In it is located the largest plate glass works in the world, and the company, which owns the works owns the town also. The Allegheny Valley railroad passing along the river bottom through the entire length of the manor. Such is a brief sketch of the past and present of one of the most interesting localities in the western part of our State.

From, *Tribune*

Kittanning Pa

Date, *May 7, 1897*

AN HISTORIC MANSION.

Reminiscences of a Famous Homestead—
The Old Stone House.

The old stone house briefly referred to in a recent issue as having been destroyed by fire on the night of the 18th inst., was a historic landmark and is certainly deserving of more than a passing notice. This historic residence was built in the year 1800 by Solomon Shoemaker, a Virginian, who immigrated to this part of western Pennsylvania in the year 1799, accompanied by his brother Joseph and a

brother-in-law, Robert Warner, and four cousins. Those men, with their families, found their way to the (then) wilderness of western Pennsylvania, each being well equipped with four good horses hitched to conestoga wagons, such as were then in use, in which they transported their goods from "below to the backwoods." Solomon Shoemaker located on a tract of land containing some 400 or 500 acres, the land upon which the old stone house stood. His brother Joseph located and moved onto a tract, containing about the same number of acres, situated in the near neighborhood of the Townsend settlement. The brother-in-law, Robert Warner, located a 400-acre tract adjoining the west boundary line of Solomon Shoemaker's tract. Peter Shoemaker, one of the cousins, located a large tract of land near Alexander, Westmoreland county. David and George, also cousins, located and improved farms a short distance up Crooked creek, near the Carnahan grist-mills. Philip made a choice and located a large tract of land several miles east of Kittanning, near the village of Texas. This man was of a religious turn of mind. After improving his many broad acres he built a church at his own expense and occupied the pulpit himself, where he charmed a faithful congregation for years with his plain but truthful eloquence.

Solomon Shoemaker did not follow the usual custom practiced by the immigrants upon arriving in the backwoods. Preparatory to the erection a suitable permanent home upon their chosen tract of land, they were of necessity compelled to build a log cabin, which would serve them as a temporary home for years to come. But on the contrary, Mr. Shoemaker halted his team near a good spring, and then improvising his commodious conestoga wagon bed as a sleeping apartment, a shed, constructed of poles and covered with bark, served as a kitchen and dining room. The Shoemaker immigrant train arrived, after a most perilous and tedious journey from Virginia, at their point of destination some time in June, as above stated. After becoming temporarily domiciled Shoemaker immediately began the erection of the old stone house, and early in the fall of 1800 he had it completed and occupied with his family. George Shoemaker, his third son, was born in 1804, and is at present hale and hearty and rounding out his 93d year. The kind and generous hospitality of the Shoemaker household soon made it a pleasant resort for ministers, politicians, topographers and home-seekers.

Among the many circumstances tending to make the old stone house historic was the fact that there the elections were held

for years, while Kiskiminetas township was yet integral, it comprising Allegheny, Parks, Gilpin and Burrell townships. At that early day the people of Kiskiminetas township looked upon election day as a gala day, work being entirely suspended. Men, boys and a goodly number of the female population would be in attendance at the old stone house, the men most invariably bringing with them their trusty rifles for the purpose of displaying their talent and skill in shooting mark. The boys would be there to engage in ball playing and to see the fighting. The girls and elderly females were there to retail cider, whisky, apples, pies, ginger cakes and doughnuts from the back ends of their wagons.

Fighting at that day was considered a necessity and moral virtue. Two near neighbors would imagine they had a grievance; one of the parties would come to the conclusion that his neighbor was not doing unto him as he would wish to be done by, and after several futile attempts to come to an amicable understanding, and a compromise being utterly out of the question, they would mutually agree to settle their grievance at the voting place on election day; consequently they would each secure a "next best friend" (a second) and meet at the old stone house early in the day and make known their case. There were always plenty of men on hand ready and willing to see the "grievance" properly adjusted. When the time set had arrived a ring would be formed, two stalwart bullies would be chosen to keep the crowd at bay, and then the combatants, with their seconds, would enter the arena, all stripped to the hips, all their apparel, save their trowsers, securely deposited in a safe place outside. Now if the combatants were not equally proportioned, if one was stronger than the other, the weaker man would choose a willing friend, who would consider himself a fit person to take the place of his friend. The men would then set to and fight to a finish, when this part of the programme was made satisfactory. Then the weaker man and his antagonist's second would step into the ring and fight to a finish. The grievance would then be considered settled, all would shake hands and be better friends than ever; the belligerents would then be taken down below the old stone spring house to a big watering trough, given a bath and their clothing put on them. This done, the newly-made friends, with their faithful adherents, would hurriedly wend their way to the tail end of some wagon, where the victor would treat all around; the defeated man would then treat all around, the seconds would also treat, and then friends would gather

found to congratulate, when they would treat and be treated, and by the time a thorough understanding was arrived at the broken tie of friendship was thoroughly cemented and happiness and peace unbounded seemed to permeate the entire party.

We have mentioned a few of the reminiscent episodes that occurred at the old stone house which makes it memorable and historic.

When the Shoemaker faction settled in this county it was comparatively a wilderness and abounded in wild game, and the rapacious denizens of this their native fastness. Keeping in line with the old stone house and the Shoemaker family, we will mention a couple of incidents which will illustrate the wild condition of the country upon the arrival of the Shoemakers. Sheep at that time were an indispensable accessory to the pioneer, and also the most difficult animal to protect from the inroads of the rapacious panther, wild cat and wolf. A dozen of sheep was truly a necessity to a family, as all the articles needed to clothe both male and female and to render a family comfortable was manufactured at home by the aid of distaff and spindle, and the material from which the clothing was made was flax and wool. In order to protect their sheep in those days the early settlers were compelled to construct stockades, which was done by cutting saplings (young trees) about 6 inches in diameter at the large end and about 12 feet in length, which are sharpened at both ends. Then these poles were driven into the ground a few inches apart, and in this manner a desirable piece of ground would be enclosed. The poles were laid crosswise and made fast to the upright pickets, and in this way a fold was made in which the sheep were housed at night the whole year round free from the incursions of wild animals. Solomon Shoemaker built a fence around several acres by flattening poplar trees on two sides, and boring holes a desirable distance apart, in which to insert the pickets, he would then place these picketed logs in line, making the side ones fast at the ends with hickory withes. In this way he constructed a portable fence. Every ten or twelve days he would move the fold, by hitching a team of horses to it, and in this manner he would secure a fresh pasturage for his sheep, and at the same time increase the acreage of his fertilized land.

Robert Warner, Solomon Shoemaker's brother-in-law, had a thrilling experience in his early backwoods life. One night he was awakened by an unusual commotion among his dogs, and on going out to see what was the cause he beheld a large ani-

mal of some kind just emerging from the top of his sheep fold, having a young sheep in its mouth, carrying it just as a cat does a rat. Mr. Warner made no delay, but opened fire with his trusty rifle, and the daring intruder fell lifeless to the ground. Upon examination it was found to be a large, full-grown panther.

The old stone house was also a military rendezvous. Here several companies were recruited for the war of 1812; and here, later on, a noted volunteer company was organized—the Kiskiminetas Blues—this company having been mustered in here and drilled here for a number of years. Here the "cornstalk" militia would go through military manoeuvres several times a year.

LINUS TOWNSEND.





